

TWO TREATISES.

THE ONE,
A most fruitfull Exposition vpon
PHILEMON:

THE OTHER,
The Schoole of Affliction.

Both penned,
By the late faithfull Minister of Gods
Word, DANIEL DYKE, Bachelor
in Divinitie:

Published since his death by his Brother, J. D.
Minister of Gods Word.



LONDON,
Printed by G. P. for Robert Mylbourne.
1618.





TO THE RIGHT
Honourable and most vertuous
Lady, the Lady LVCIE, Countesse
of BEDFORD.

Right Honourable:



NEuer did any time afford so great a multitude of Bookes, so great a throng of Writers, as these present daies wherein we live: So that no lesse wisdomes seems to be required of a Reader in the choise of his Author, then of a Writer in the choise of his matter. I would not be so construed as if I taxed any for their writing: for what if all the Lords people could prophetic? And how were it to be wished, that many worthy ones, who confine their gifts within their parochiall bounds, would giue their labours the liberty of the ayre, and walke of the whole Church? But if in this great variety any should be puzzled, and at a set where to bestow his time, and reading, if my poore counsell were worth be giuing, I should aduise such, whose callings and conditions giues them not the leasure to turne ouer euery mans leaues, to make choise of such who may helpe and direct them in the understanding of the Booke of God. Like to that of our Saviour to Martha, it may be said to many, both Writers, & Readers, They trouble themselves about many bookes, but One booke is necessary: that

The Epistle

Ego odi meos
libros, et sepe op-
to eas interire,
quod mecum ne
momento lectus
a lectione ipsius
Scripturae, quae
sola omnis sapi-
entiae fons est.
Luther in Ge-
nes. 19.

Booke which is able to make us wise to saluation. If Luthers
loste to this booke, and the reading of it, made him hate his own
bookes, and wish them lost, which yet were of so excellent use,
and for which the Church stands so much bound to God, then
how much more would hee not onely haue hated, but accursed,
not onely those bald, and base pamphlets, the scurfe of scald &
scabby heads, but euen a number of Authors, who though they
haue haply their use, yet their huge voluminous compositions
swallow and drink up, either all, or too much of that time which
were to be redeemed for the Scriptures use, and search. Surely,
if the Scripture be that onely booke vpon which our day and
nights studies must be spent, Iohn. 1.8. then should such Au-
thors as unclasp the same, be most welcom to us, and haue the
precedency in our choice. Of this nature is this booke where-
withall I am bold to present your Honour, presuming in that
respect vpon so much the greater acceptance. In the perusall
whereof, as you shall meet with diuerse passages not vnprofita-
ble, so amongst others with one short one, the reader of the text
not giuing larger liberty, concerning the right, and religious
gouernment of a family. A point of great consequence, and use
for all, but for none more then great persons, whom God hath
be trusted with the gouernment of great families. Philistons
house is here honoured with the title of a Church. To the
Church that is in thine house. Most great houses haue
the ornaments of Chappels, but few the honour of Churches.
So irreligious and irregular are the followers of many great
personages, that they seeme to metamorphose their Masters
houses, as the Iewes did the Lords House, which should haue
been an house of prayer, into a den of thieues. Yea so pro-
digiously inordinate are the courses, and carriages of some fa-
milies, that a man in regard of their reuinue, may iudge the
Prophets cause to be fallen vpon them. Namely: That Zim
doe lodge there, and that their houses are full of Ochim,
or of dolefull creatures, Ostriches dwell there, and Sa-
tyres dance there, Iim and Dragons are in their pleasant
Palaces, Esay 13. 21, 22. And this plague, that great
houses

Dedicatorie.

houses are haunted with such unclean spirits, whence comes it, but from a double neglect in Gouvernours, either in the chusing, or ordering their servants? In the choice of servants, what is lesse regarded then the Truth and Power of Religion? Most chuse as Salomon did Ieroboam, 1. King. 11. 28. he saw that the young man was meet for the worke, and therefore entertained him into his service. But with what issue? He wrought a mischief to and against his house. It had beene happy for Salomons house, that a man of more conscience, though of lesse skill, had been retained. How many scruple not to entertaine very Ieroboanis, so be it they be meet for their worke, though otherwise their religion be either a Popish puppet and false-worship, or a flat irreigion? The world is not so empty and barren, but it is possible if care were had, to finde Skill, and Conscience, Ability and Honestie, matcht in one and the same servant. But in the ordering of families is as foule a neglect, whilst most masters are of Sallioes faith, that matters of faith and religion belong not to their cure. Hence is it that they neither constraine them to the true service of God, nor reframe them from Popery, profanenesse, dissolute & disordered life. Ioshuaes resolution, I and my house vwill serue the Lord, is growne out of credit with the world. Let a servant faile in the carelesse performance of his place, in the neglect of his Masters profits, nay, if but a paltry dog, or hawke be vnfed, or misdirected, oh the tragedies, oh the blusters, and terrible thunder-cracks of fierce and furions language that ensue! But let a servant be ignorant, a neglecter or despiser of Gods worship, a swearer, a Sabbath-breaker, a drunkard, an unclean person, yet, I will not say against such there is no law, but against such there is no anger, no rebuke, no censure, no making the family Church-like in the excommunication, and clection of these Satyres, and Offiniches. All such Gouvernours are as farre from the honour, as the practice of Philemon. Whose example if happily any great Ones should conceit to be too lowe for their imitation (though the meaneest of the Scripture-Saints are patternes for the greatest) may they be pleased

The Epistle

*Cubiculi eius e-
rat Templum, A-
cademia, Curia.
Nam ibi hec fie-
bant quotidie,
precatio, lectio,
scriptio, et delibe-
ratione. Me-
lanct. de Georgio
Principe Anhalt-
ino, in prefat. 5.
Toni oper. Lu-
theri.*

*Sunt igitur tres
castelles Hierar-
chie, de quibus
Afini Sophiste
tam multa nugat-
ur, aliud nihil
quam vita Oeco-
nomica politica,
Ecclesiastica.
Luther in Gene.*

to remember not onely those ancient *Precedents*, Abraham, Ioshua, and Dauid, all three honourable in this particular, but to looke a little neerer their *owne dayes*, to a man of their *owne ranke*, I meane, that right religious, and worthy Prince of Anhalt, of whom Melancthon reports, That his Chamber was a Church, an Vniuersity, and a Court. Besides the dispatch of civil busineses, there was daily praying, reading, writing, yea, and Preaching too. For so Scultetus reports of him. I doe not thinke that this noble Earle, having a Church for God in his Chamber, suffered a Temple to Bacchus in his Celler. In too many families Venus hath ber. Altars in the Chambers, & Bacchus his Sacrifices in the Butteries: which two, having made their disident in the family, & shared their Deuotoes, alas, what poore thirds wil be left for God? Whatsoeuer disorders are in publike, they will neuer be redressed, so long as families, especially great Ones, are unreformed.

The Family, the Common-wealth, the Church, are the three heauenly Hierarchies, as Luther termes them. But surely, the first is not heauenly, vnesse the last be in it. If the church be not in it, it wil proue but an hellish Hierarchy, yea and will payson both the other. If families were Churches, and religiously governed, what great ease would Gouvernours of the Church, and Common-wealth finde? The way to beale the naughty waters, is with Elisha, 2. King. 2. 21. to goe to the spring, & to cast in the salt there. It is but a folly to com-
plaine of misorders else-where, while our own families are mis-
ordered.

Now R. H. as you graced, and gave countenance to the first of this Authors works, printed since his death, so may you be pleased to accept this last as a testimony of all thankefull acknowledgement, of your great, and undeserued fauours. As it was the Authors desire in the handling of this holy Scripture (the first fruits of his constant ministeriall labours) to perfect that noble, and honourable family of your Fathers, where it was opene d, as in many other points of Christianity, so in the knowledge of family-duties, that it might be brought to greater perfection:

Dedicatorie.

perfection: so is it my desire by publishing the same, to further the common good of all good Christians, in awakening, & stirring them up to the conscionable discharge of teaching, and right ordering their families, to the honour of God, their owne, and the endlesse good of many soules: And that by your diligent reading hercof, you would be pleased to obserue & practise all such rules, & directions, as may any way tend to the bettering of your iudgement and family. For as it is with Families as with Churches on earth, none completely perfect, during our pilgrimage here. The which while you shall doe, you shall bring up-
on your selfe Abrahams blessing, promised for his wel-ordered house, and Philemons honour of a Church in your family, and in the end, peace and happinesse to your own soule. The
which unsainedly wishing you from the God of peace,

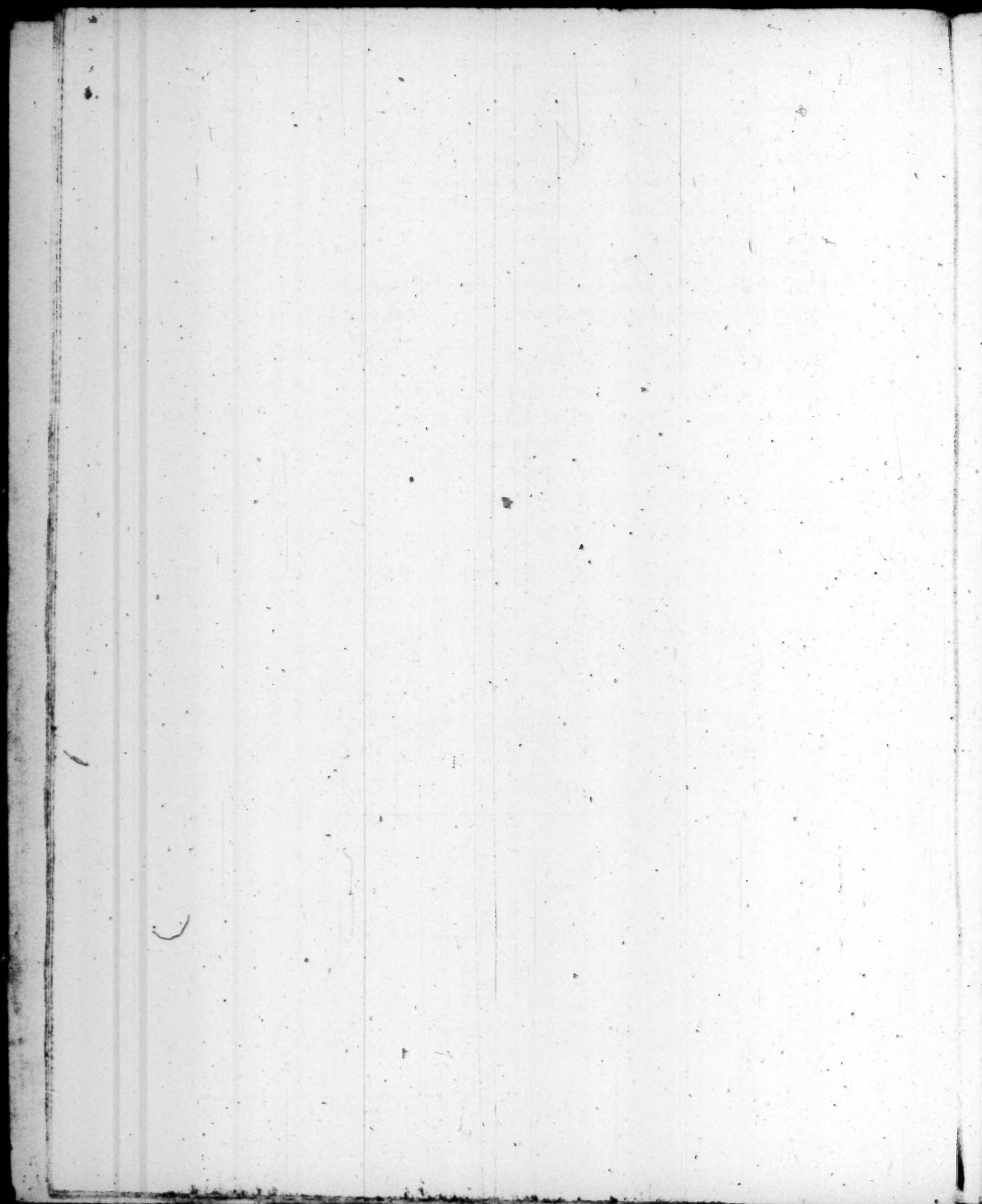
I humbly take my leave,
and rest,

Epping in Essex, August 15. 1618.

Your Honors to be commanded
in all seruice in the Lord,

IER. DYKE.







A
COMMENTARY
 VPON THE EPISTLE
 TO PHILEMON.

VERS. 1. 2.

PAVL, a prisoner of IESVS CHRIST, and our brother TIMOTHY, unto our beloved PHILEMON and fellow-worker,
 And to our beloved APPHIA, and to ARCHIPPVS, our fellow-Souldier, and to the Church that is in thy house.



Efore wee come to the words, wee will a little consider of the argument of this Epistle, and of some generall instructions there arising. ONE-SIMVS, a naughty servant, running away from his master PHILEMON, lights vpon

PAVL, by whose meanes and ministry hee being
 B con-

*The Argument
 of the Epistle.*

conuerted, is returned back to his Master, with this letter of PAUL, in his behalfe written to his Master, for pardoning him his former misdemeanour, and receiuing him into fauour againe.

This Epistle is of another nature then any other written either by PAUL, or any of the other Apostles, for though sometimes they write to some one particular person, as this our Apostle to TIMOTHY and TITVS, and IOHN, to GAIVS and the elect LADY: yet euen then they write of matters concerning the whole Church and the *common saluation*, as I VDE speaketh, *Iude 3.*

But here as the person is but a particular man, so the matter is a personall matter proper to PHILEMON and his family, concerning the entertaynement of a fugitive seruant into his family and fauour againe. One would thinke this were too low and meane an argument for the Spirit of GOD to handle. But yet questionlesse, PAUL was as well moued by the instinct, and assisted with the powerfull presence of the Holy Ghost, in the writing of this, as any other of his Epistles, as (besides the common consent of the Church) by the holy, heavenly, and gracious Character of speech, agreeable to his other Epistles may easily appeare. Obserue therefore,

I.
The Scriptures
written by di
uine inspiration.

How hereby the Lord would confirme our faith in the truth and certainty of other parts of Scripture; for if euen this Epistle written to one man of a priuate matter, respecting his owne family, were yet written by the inspiration of the Spirit of Truth,
how

how much more may we ascertaine our selues, that other bookes, treating of higher matters, were not penned by the will of man, but indited by the Spirit of God himselfe. If when PAUL writes to PHILEMON of the receiuing of a peore slaue, the Spirit of God leadeth his hand in writing, how much more when he writeth to whole Churches of Christ and our Redemption by him, of Faith, Repentance, Iustification, and such like mysteries.

Secondly. As hereby our assurance of the infallible Truth of the Scriptures is confirmed, so likewise of Gods Providence, and watchfull care in the preservation of them whole, without any losse to this present day. Some are of opinion that whole Bookes of Scripture are lost; and among the rest some of S. PAULS Epistles, written to whole Churches, as to *Corinth*, *Laodicea*, &c. But this little Epistle riseth vp as a great witness against them: for if the providence of God hath extended it selfe to the lesser, how much more to the greater? It is the argument of our Saviour, *Matth 6*. God, by his providence clotheth the grasse of the field, how much more will he doe the like to men, to his owne Elect? Are not they of much greater value then Lillies? So here by like proportion, was not the Epistle to the *Corinthians*, if there euer were such a one lost, of greater worth then this to PHILEMON? Whereof yet, not the least jot, or tittle, hath miscarried, though in regard of the object, and comparatively in respect of others, it may seeme a meane Epistle, (for otherwise indeed nothing of the

2.
Gods providence
in the preserua-
tion of the
Bookes of
Scripture.

Spirits inditing is to bee counted meane.) How much more then would the Lord by the eye of his prouidence haue watched ouer other Epistles and Bookes, handling matters of greater moment and consequence? If any part of the Canon should be lost, one would thinke, in regard of that speciall care which God hath of his Churches good, it should be that which might best be spared, as not being of so necessary vse as the rest. Now, howsoeuer every parcell of the Canon, and so this Epistle be of singular vse, yet we cannot imagine how an Epistle or Booke of a more inferiour argument, lesse respecting the whole body of the Church, should haue beene framed by the motion of Gods Spirit. What a folly then is it for vs to imagine that Gods eye, being vigilant and watchfull in looking to Bookes of lesse vse, should be so heauy and drowisie, when Bookes of greater vse should haue beene preserued? As though he that is carefull for the safe custodie of common pieces of siluer, would be negligent in looking to some rare or rich Iewell, or precious stone. Wee may then by this small Epistle, written of so small a matter and yet remayning, more then probably gather, that either there were no such Bookes euer written, as they say are lost, or else if there were, that they were not Canonically.

This doctrine of the Canon entirely preserued, S. PAUL plainly confirmeth, *Rom. 15.* saying, *whatsoeuer was written, was written for our learning.* Now if some of the Canon be lost, what learning can we possibly gather out of it? Besides, in these Bookes
we

we haue, we want nothing, as in many bookes of the Heathen, which are maymed and imperfect, sometimes without head, sometimes without taile, the iniquitie of the times dealing with them as the King of *Ammon* with *DAVIDS* Embassadors. But here is no such clipping or curtayling of the Scriptures, here be no *libri imparati*. Here comes in no *Desunt per pauca. Desiderantur nonnulla*. Those bookes wee haue, wee haue whole and entire, no one sentence, no one piece of a sentence is wanting. Now how is it likely that that God who would not suffer the least tittle to be blotted out of these Bookes we haue, would yet suffer whole Bookes to be razed out at once out of the number of the Canon? What, hath the prouidence of *G O D* lesse respected his owne Bookes then the Paynims? whereof though many be gone, yet not without some reliques and fragments still remayning. But here, Time which was more fauourable to their bookes, nibbling vp on them, and as a Moth consuming them by little and little, here a piece, and there a piece, deales farre more vnmercifully with the Scriptures, as a Lyon crushing them in pieces at the first, with a wide gaping throat, as an open sepulchre deuouring and swallowing downe in great gobs, whole bookes at once: In so much that the least footsteps of them are not to be seene. I dwell the longer in this point, because it is of such singular vse and comfort.

For first, this care of God in preserving his Word, setteth out and commendeth vnto vs his care for the preservation of his Church, which is vpheld

Vse 1.

and maintayned by this Word. Wherefore so long as we see Gods prouidence so carefully watching ouer the Scriptures, we may put our selues in assured hope that he will neuer faile nor forsake his Church. If he meant to do so, to what end should the Scripture serue? There is no vse of them out of the Church, for the benefit of the Church, doubtlesse, are they kept, not for Turks and Canibals. As long then as wee see the Word of God continuing, so long may wee assure our selues, that God will still continue a remnant at the least of his Church, and a holy Seed, which shall be fed and fattened with this wholesome food, whereof at the first it was made.

2.

And as this doctrine is comfortable to the whole Church in generall, so likewise to euery member thereof in speciall, who here-hence haue this gracious and sweet Meditation yeilded vnto them. What, hath God beene so carefull to keepe his Word written with inke in Parchment, so pure, so perfect: notwithstanding the endeouours of Satan to mayme and mangle, yea to corrupt and adulterate it? O then, will hee not much more, hauing written his Law in our hearts, by the finger of his owne Spirit, maintaine this his owne handy-worke and writing, against all the dashes, blots, and blurs, which Satan and our owne corruption make continually to deforme, yea and if it were possible, wholly to deface and raze out this holy writing? If the Word of God printed in books, after the same manner that the word of men is, could neuer yet be obliterated, much more then shall the same Word, af-

rer

ter a wonderfull and extraordinary manner, printed and stamped in the fleshly tables of our hearts, reayne there his forme and figure for euer, as being written with an indeleble Character.

Thirdly, The holy Ghost, both first of all exciting, and stirring PAVL to the writing of this Epistle for ONESIMVS, as also guiding and governing of him in the writing of it, we may obserue the great honour that was done to this poore seruant now repenting and becomming the seruant, yea the freeman of Christ. The holy Ghost himselfe writes a letter in his behalfe to his Master, for it was not so much PAVLS doing as the Spirits. PAVL wrote, but the Spirit indited. If wee can get the Kings letter to some that may doe vs good, we thinke it a great fauour, and our selues much honored. What a honour was this then for ONESIMVS, to haue the great King of Heauen and Earth to set his holy Secretarie, PAVL, on worke in writing, and his owne Majestie in inditing this letter for him? This teacheth vs that the Lord is no respecter of persons; but that according to his promise he will honour them that honour him, be they neuer so base and dishonourable in the world, euen bond-slaues, as this ONESIMVS was.

As on the contrary, he will bring shame and reproch vpon them, who feare not to dishonour him, though neuer so honourable outwardly in the Word. What then, though thou art small and despised, though thou hast but the low degree of a seruant, be not discomfited, euen so was ONESIMVS;

3.
*The honour that
God doth repen-
ting sinners.*

yet honouring the Lord by his vnfaigned repentance, see how the Lord honours him, taking the paines himselfe to write this Epistle for him, and thereby eternizing his memorie to all posterities. Many great and mightie Monarchs are dead and rotten, and their names are dead with them; it is not so much as knowne, whether there were such men on the earth; in whom is verified that of the Psalmist, *Psal. 37. 35, 36.* But *ONESIMVS*, a base slaue, hath a name of eternall, and that most happie memorie, giuen him: So that wheresoeuer this Epistle shall come, this which the Holy Ghost hath done for him, shall be spoken of, for a memoriall of him.

The like, through Gods gracious prouidence, hath befallne many other poore ones in this world: as, the Woman that powred the Oyntment on Christ, *RAHAB*, *SYMON of Cyrene*, & diuers others; who though otherwise ignoble and obscure, yet are now true Canonized Saints indeed, hauing their names registred and recorded in Gods owne holy Canon. Whereas, according to that of the Psalmist, Princes themselues haue had contempt powred vpon them, contemning God, and haue beene quite forgotten, forgetting the Lord. Thus the Lord knoweth how to depresse and debase the loftie and lordly, yea, euen to disrobe and vnthrone Kings, and to cast them downe vpon the dunghill; and on the contrarie, to exalt and aduance base beggars and bondslaues, and that euen from the Dungeon and dunghill of Darknesse and Obscuritie, to the
Scep-

Scepter oftentimes, and Chaire of Estate, as HANNA sweetly singeth, *1. Sam. 2. 8.* that so the righteous seeing these so iust and righteous, so wise and mercifull workes of Gods prouidence, might reioyce, and all iniquitie might stop her mouth.

Fourthly, in this example of PAVL, writing by diuine inspiration of this so meane and abiect an obiekt, we may further learne, That there is no matter so base, or vile, in the speaking or writing whereof, a Christian man may not bewray the inward grace and sanctification of his heart. For so here PAVL writing to PHILEMON, not of Iustification, not of Predestination, or any such profound mysterie, but onely of a poore vassall and bondslaue, yet see how presently hee mounteth vp into the very Heauens! So, that howsoeuer this Epistle, in regard of the matter, seeme to creepe on the ground, yet in regard of the manner of handling it, it may seeme with the wings of the Eagle, to soare vp aloft, almost attaining the height, the might, and maiestie of his other Epistles. Though wee now are not to looke for such a measure of the Spirit, as PAVL had in writing and speaking, yet we in our measure must labour, according to this president given vs in this place, to speake and write holily and graciously euen of common and triuiall matters. For they are deceiued, who thinke, that it is for Preachers onely in their preaching, thus to speake; or if it belong to others, onely then, when they are occasioned to speake of matters of Religion. No; gracious speech is not to be pent vp in so narrow a roome, as the
Pul-

4.

*A Christian may
shew a sanctified
heart in speaking
of the meanest
things.*

Pulpit, it is not to bee confined within so strait bounds, as matters of saluation. But the Precept of the Apostle is generall, *Let your speech* (of what matter soeuer it treateth) *be alwayes seasoned with the salt of Grace, Col. 4. 6.* Yea, as in meats, the more subiect they be to putrification, the more need they haue of powdering; so in the matters of speech, the readier we be in vulgar and ordinarie matters to forget our selues, the more need haue wee the more throughly to season them with this holy Salt. And as in the members of our bodie, those parts which are most vncomely, haue the greater comeliness of apparell put vpon them, 1. Cor. 12. 23. So in the objects of our speech, the meaner, the baser they be, the more need haue they, that this their nakednesse should be couered with the glorious garment of gracious speech. Why then should we be ashamed of the Language of *Canaan* in our common talke? Why should not the good man, out of the good treasure of his heart, bring forth sweet and sauourie speech, euen then when he communeth of common and ordinarie matters? Doth not euerie one, of what Nation soeuer hee is, Dutch, French, or English, by his Dialect bewray his Countrey, alwayes alike, whatsoeuer the subiect of his speech be? Why then should not wee as well approue the celestiall *Canaan* to be our Countrey, by the spirituall proprietie of speech which that Countrey hath? They then that are ashamed of this Language in their communication, of this style in their writing, shew plainly, that they are not Citizens of the heauenly

uenly Ierusalem. But if *PAVL*s letter, written of a domesticall businesse, be Scripture, why should any be ashamed to grace and garnish their letters of the same kind with the holy phrases of the Scripture? Yet many are so farre from this, that euen then, when they speake or write of points of Religion, they doe it so vnsauourily and so vngraciously, as that the vnsoundnesse of their rotten hearts is thereby manifestly layd open. *PAVL* setteth a grace and a gloze vpon base matters, by his holy character of speech; these men pollute and prophane things, in themselues glorious and excellent, touching them with the base language of their vncircumcised lips, of their impure and myrie mouthes.

Fiftly, by *S. PAVL*s diuine handling this so low a subiect, we may easily see what to iudge of those Epistles, which, as it is pretended, were written by this our Apostle to *SENECA*. The truth is, they are bastards and counterfeits, *S. PAVL* will not owne them for his: They haue his name indeed, but not the least dram or drop of his Spirit; they saue not of his Apostolicall grauitie and maiestie, which shineth euen in this, the least of all his Epistles. In those forged Epistles, farre higher matters are spoken of; but alas, how coldly, how dryly, and poorely! yet here behold a poore pettie matter set forth with that pithinesse and powerfulnesse of speech, as is admirable. Now, is there any likelyhood, that *PAVL* should be so farre vnlike himselfe, in a low matter to flye aloft, and in high and loftie ones to creepe on the ground? To put life into things almost

5.

*The Epistles of
Paul to Seneca
forged.*

6.
God turns mens
sinnes to the
Churches ad-
uantage.

most dead in themselves, quickning them with the warmth and spirits of his speech, and to take life from things in themselves full of life, cooling them with an ycie and frozen manner of handling?

Sixtly, obserue in this Epistle, occasioned by *ONESIMVS* his running away from his Master, the wonderfull wisdom, power, and mercie of God, drawing light out of darknesse, turning the sinnes of men to the aduantage of his Church. The whole Church of God reapeth benefit by *ONESIMVS* his flight; for vnlesse he had runne away, hee had neuer enioyed this excellent Epistle, containing so many singular instructions. As therefore that Father called *ADAMS* fall a happie fall, in regard of the happie consequences thereof to the elect, so in the same respect may we call this flight of *ONESIMVS*, a happie flight.

Thus much in generall from the occasion and argument of this Epistle, being a part of the holy Canon.

Now to the words in particular. In this first Verse is contained the inscription of the Epistle: In which are set downe, First, the persons writing, which are two: first, the principall, *PAVL*, &c. secondly, lesse principall, and *TIMOTHIE*, &c. Secondly, the persons written vnto, which also are two: first, those whom this Epistle more specially concernes, *PHILEMON* and *APPHIA*, Gouvernors of the Family: secondly, those whom it lesse concerned; first, *ARCHIPPVS*, a Sojourner, as it is probable, in the House; secondly, the rest of the Family.

To

To begin with the first Verse ; The persons writing : first, the principall Writer is described, first, by his *proper Name*, PAUL, secondly, by his *Condition*, *A Prisoner* ; and this his condition of restraint from the cause of it, *A Prisoner of IESVS CHRIST.*

First, for his *Name*, PAUL, see CALVIN on *Rom. I.* to whose opinion, thinking it was given him vpon his infranchisement into the Citie of *Rome*, I willingly subscribe. Secondly, his *Condition*, wherein now he was when he wrote this Epistle. A prisoner of Iesus Christ, not that Christ cast him into prison: no, in this sense he was *NEROES* prisoner, and not Christs. But his meaning is, that for Christs sake, that is, for preaching and maintayning of his Gospell he was imprisoned. This imprisonment is that which *LUKE* mentioned, *Acts 20.*

First then obserue, that this Epistle came out of the prison. PAUL wrote it being in bonds, whereby it appeareth that the prison is To farre from imprisoning and streightning the Spirit and Word of God in the hearts of his children, that rather it enlargeth them. See what an excellent Epistle PAUL writes in the prison. So likewise did hee many others besides this, as to the *Galatians*, *Ephesians*, *Colosians*, *Philippians*, two to TIMOTHY, all most sweet and heauenly Epistles, written by the inspiration of the Spirit.

The Spirit therefore was PAULS Companion in the prison, and so is he to all Gods children that are prisoners of Iesus Christ, then renewing his former acquaintance with them, and in more speciall sort com-

Dost. 1.

Gods Spirit cannot be imprisoned.

communicating himselfe vnto them , whereby it commeth to passe, that at such times , and in such states, they are more fit for holy duties then in any other. Then pray they more feelingly and feruently, *Rom. 8.* then also as here we see writ, they exhort more powerfully and passionately, as me thinketh, in those Epistles , which *PAVL* wrote in the prison, there seemeth a greater measure of holy zeale and feruent affections then in any other. So that though in none of these Epistles, he had made any mention of his imprisonment , yet the obseruing Reader might easily haue said, These Epistles smell of the prison , as hee said of the elaborate Oration of the Orator, that it smelled of the candle. O happy prison , that brought forth such Epistles ! Let vs not then be afraid of the prison, for there the Spirit will meete vs. Let vs not be afraid of those which can indeede imprison the body and bind it : but the Word of God they cannot bind , that came to *JEREMIE* againe and againe in the prison-house, *Jere. 33. 1.* The holy Spirit of God they cannot shut vp ; nay, by this meanes they make more roome for it in our hearts, as appeareth by this and many other Epistles, for all which we are in some sort beholding to the prison. So likewise may wee thanke the prison for many sweet Meditations and Monuments, which of late dayes the holy Martyrs wrote : who for their liues could not haue done the like, before they came into the prison, as not feeling that sweet presence of the Comforter , who profited his strength in their weaknesse. Whereupon some of them

them haue said, the prison hath beene to them as a heavenly Palace, and sweet Paradise of pleasure. So ALGERIVS, an Italian Martyr, dates his Epistle, *From the delectable Hortyard of the Leonine prison,* FOXE *Martyrolog.* So fit a time is our affliction for familiaritie with the Spirit; so fit a place is the prison to be the Studie and Closet for those in whom the Spirit dwelleth, to hatch, and bring forth holy and heavenly Meditations.

But now PAUL writing this Epistle in the prison, as many others also, herein further appeareth the good prouidence of God: first, in that euen in the time of this his restraint, he had yet libertie of pen, inke, and paper, yea and of a Scribe too sometimes, and those which did minister vnto him. See *Acts* 28. 16. When he was brought prisoner to *Rome*, he found at the first this fauour, that whereas other prisoners that came ouer with him, were deliuered to the generall Captayne, hee was suffered to dwell in a house by himselfe, hauing only a Souldier attending on him. In so much as many resorted daily vnto him, to whom without any let hee preached the Gospell two yeeres together. So likewise IEREMIE in his imprisonment, had the benefit of his Scribe BARUCH. And our Martyrs of late, though nothing so fauourably dealt withall, (That bloody BONNER exceeding euen that monster of men, NERO, in crueltye) yet such was the good hand of their good God toward them, that sometimes by fauour which he gaue them with the Keepers, sometimes by stealth, and secretly, sometimes by one meanes,

Dott. 2.
Gods prouidence
towards his chil-
dren in prison.

meanes, sometimes by another, they gate pen and inke, notwithstanding the strait and leuere commandement of the bloudie Butchers to the contrarie. Secondly, Gods prouidence also herein did shew it selfe, that would not suffer PAVL, so skilfull a workman, to be idle, and doe nothing in the businesse of the Lord, but would haue a supply of his Apostolicall preaching made by his writing. The consideration of this should confirme our faith in Gods prouidence, in our greatest dangers, and difficulties, euen in the Mountayne, euen in the prison, nay, out of the prison it selfe, the Lord will make most excellent prouision for his Church.

Dott. 3.

Not the punishment, but the cause, makes a Martyr.

Againe, it is to be obserued that S. PAVL doth not simply call himselfe prisoner, but with this condition, *of Iesus Christ*. The title of a prisoner in it selfe is ignominious; but when he addeth *of Iesus Christ*, all stayne of ignominie is cleane wiped away. Herehence then we learne, that it is not the punishment, but the cause that maketh a Martyr. *Let no man*, saith PETER, *suffer as an euill doer*, for then what comfort haue we in our suffering? but let vs be sure our cause be good, that wee may be able to call our selues the prisoners of Christ, and then haue we matter of great reioycing, in as much as we are made partakers of Christs sufferings, as PETER speaketh: for he that is the prisoner of Christ, hath not only his fellow-Christians, *Heb. 13. 3.* but euen his Lord Christ, fellow prisoner with him. *Acts 9.* SAUL, SAUL, *why persecutest thou me?* So that now that Christ who was imprisoned and persecuted by
SAUL,

SAVL, is now imprisoned and persecuted in SAVL.

But here is not all that wee must looke to in our sufferings, that our cause be good, but also that we suffer for a good cause, in a good manner. The which point is further commended vnto vs in PAVLS example, who was not onely a prisoner of Iesus Christ, but also a cheerefull, and couragious prisoner of Iesus Christ: for so farre was hee from being ashamed of his chaine, wherewithall for the hope of ISRAELS sake he was bound, that he euen gloryeth and boasteth in it, accounting it farre more honorable, then a chaine of gold about his necke. For whereas PAVL had many titles (a Catalogue of the most of them we may see, *Phil. 3. 5.*) yet hee leaueth them all for this. Hee stileth not himselfe Citizen of *Rome*, a *Beniaminite*, a *Pharise*, a Disciple of learned GAMALIEL, no nor yet which of all other is most honorable, the Apostle of Iesus Christ; but reioyceth rather in this stile of *the prisoner of Iesus Christ*, preferring it before the title of his Apostleship, not onely by this mention of his imprisonment, to raise vp pitie in the mind of PHILEMON, and so to make a way for his sute that followeth, but also hereby to shew that he iudgeth it a far greater matter, and more praise-worthy, to suffer for the Truth, then to preach the Truth; for the gift of suffering is preferred before the gift of beleeuing, *Philip. 1. 23.* much more is it then, aboue the gift of preaching, which being a gift incident to cast-awayes, as to IVDAS, must needs giue place to the gift of beleeuing, proper and peculiar to the Elect.

C

Good

Doct. 4.

*A good cause
must be suffered
for in a good
manner.*

Good cause haue we therefore with the Apostle to reioyce in our sufferings, as being not only the cognizance and lueries of true Christians, but also of strong and tall Christians. Infants and Babes in Christ, haue no strength in their backs to beare the burden of Christs Crosse. When therefore wee are called forth into the field, it is a signe of some strength and Christian manhood, wherewith the Lord hath endued vs. Those Christians therefore which haue rest giuen them, when many of their Brethren are exercised vnder the Crosse, must be so farre from censuring, and condemning them, in regard of their afflictions, that rather they are to conceiue a more honorable opinion of them, as being such to whom the Lord hath giuen more strength of grace then to themselues.

Againe, in our sufferings for Christ, here is further matter of ioy: That the Lord doth vs a special credit in them, in that he maketh vs witnesses of his glorious Truth to the whole world. In this regard, *Acts 5.* the Apostles being scourged, reioyced, in that they were counted worthy to suffer any thing for Christ.

In these and many other respects, hauing so great cause of cheerfulness in the Crosse: let vs according to *PAVLS* example in this place, in a holy kind and manner, bragge and boast of them, thinking the *markes of our Lord Iesus*, which wee beare about in our bodies, *Gal. 6. 17.* to be no greater deformities to vs then wounds, and a disfigured face with the losse of eye, or nose, are to the valiant Souldier, who hauing

uing gotten them, fighting in defence of his Countrey, accounteth them speciall ornaments, witnesses of his valour and manhood.

Lastly, we are to obserue in *PAVL*s example the dutie of all the Ministers, namely, to make good their preaching by the prison, if need be, their sayings by their sufferings. O base is that libertie, yea baser then the basest bondage, which is got by flinching from that Truth, which wee haue preached and professed.

True it is, that all Christians, by vertue of their calling, are called to suffering. *Matth. 16. 24.* and *1. Pet. 2. 21.* *Vnto this are yee called, for Christ hath suffered for you:* he was our prisoner and captiue for our sakes: why then should any thinke much to be his prisoner, who suffered for vs the losse of libertie, and life too? But the Ministers in more speciall sort, even by vertue of their ministerie, are called to these sufferings. *Coloss. 1. 24.* *PAVL* hauing said, that he suffered afflictions for the Churches sake, in the 25. Verse addeth, as giuing a reason thereof, *whereof I am the Minister.* So, *2. Tim. 2. 3.* *Thou therefore, as a good Souldier, a good Minister, suffer affliction.*

The reason hereof is plaine; Euery Minister is the Churches seruant, and the end of his ministerie is to build vp the Church in the truth of the Gospel, which he cannot doe, vnlesse being called thereto, he be ready to seale the Truth, even with his blood. If hee will not thus abet and iustifie his owne Doctrine, he giueth cause to the Church to doubt, whether that be the Truth which he hath taught; yea.

Doct. 5.

Ministers must be ready to make good their preaching by the prison.

in truth he destroyes that which hee hath built, and vndoes all that hee had done formerly. But of this point more afterwards.

Thus much of the first person writing, the principall writer, *PAVL*. The second, and inferior writer is *TIMOTHEVS*, described by the title of *PAVLs* brother. We are not to thinke that *TIMOTHY* had any hand at all in the writing of this same Epistle; but onely because a force vnitied is the stronger, *PAVL* takes him into the society of this Petition to *PHILEMON*, together with himselfe. So that *TIMOTHY* did only consent to this Petition of *PAVL*, hee did not helpe him in the penning of it, nor no man else, onely the holy Ghost. This example of *TIMOTHY*, willingly ioyning with *PAVL* in this so Christian a businesse, must teach vs without any sticking, freely and frankly to lend our helpe to any that shall demand it for the furtherance of any good, and honest cause.

TIMOTHYES stile here, is *PAVLs* brother. Elsewhere he calleth him *his sonne*, as hauing conuerted him: here his *brother*, in regard of the communion of the same office with himselfe in preaching the Word.

Thereby teaching vs, how louingly affected each to others the Ministers of the Word should bee, whereof more afterward.

These be the persons writing. The persons written to follow.

First, the *principall*, whom this letter more specially concernes, the Gouvernours of *ONESIMVS*.

First,

First, his Master PHILEMON. Secondly, his Mistris APPHIA.

PHILEMON is described, first, by the adiunct of PAULS loue, *our beloved*: secondly, by his calling, *our fellow-worker*.

First, hee is called *beloued*, an argument that hee was one that loued God. Otherwise that of IEHV spoken to IEHOSAPHAT, might haue beene applied to PAUL, *Wouldest thou loue them that hate the Lord?*

Let vs learne by PAULS example, to haue our hearts enlarged in all true Christian loue towards the children of God.

Secondly, hee is called PAULS *fellow-worker*. Whence it may probably be gathered, that this PHILEMON was a Minister of the Word. Though it cannot be denied but that this title may be giuen, not only to men, but euen to women themselues, as to PRISCILLA, *Rom. 16. 3.* for all Christians are fellow-labourers in seeking GODS glorie and the common good of the Church. Though yet in that place PAUL seemeth to respect in that title some speciall seruice, which AQUILA and PRISCILLA had done for him. Therefore BEZA well translates it, *My helpers*, for so the word ioyned with a Genitiue case, is oftentimes taken. But yet most properly this title belongeth to those that are of the same speciall calling with our selues. I will not stand here to shew that the office of a Minister is a worke, and that the Minister must be a labourer, not a loyterer, though (I feare) there be a number of idle

I.
Doct.
Humility of Mi-
nisters.

bellies now adayes, who may well call one another fellow-loyterers, but rather I obserue,

First, the humilitie of PAUL, who though an Apostle in the highest degree of the ministerie, *Ephes. 4. 12.* 1. *Cor. 12. 28.* yet disdayneth not to mate and yoke himsele, not only with the Euangelist TIMOTHY, an inferior degree, but euen with an ordinary Pastor PHILEMON, who was yet of a lower place then TIMOTHY. How sweetly doth hee practise his owne precept, *Rom. 12. Make your selues equall with them of the lower sort?* whereas now many are so farre from this, that they euen scorne and disdayne their equals, making an inequality where God hath made a paritie; well is it if those that are a great deale their betters, may haue the account of equals. The Apostle saith, *When I was as a child, I spake as a child,* and euery way behaued my selfe thereafter, familiarly conuersing with my fellowes. But many nowadayes, though in truth but children, yet disdaynfully cast off the company and familiarity of children, climbing higher, and vndecently placing themselves in the ranke of tall and perfect men.

Art thou a Pastor? speake and doe as a Pastor to thy fellow-Pastors, and not as though thou wert an Apostle, or Euangelist. PAUL, an Apostle, equals with himsele an ordinary Pastor; and now behold, a great difference. Ordinary Pastors doe not only equall themselves with, but euen aduance themselves aboue Apostles and Euangelists, taking more vpon them then euen they did.

Se-

Secondly, I obserue the cause of PAULS loue to PHILEMON, by the coniunction of these two things together, *beloued and fellow-worker*. The latter is the cause of the former, therefore was PHILEMON beloued of PAUL, because his fellow-worker in the ministerie.

Note then, that those that are ioyned together in the same Calling, ought in this regard more dearely to loue one another. True it is, that the generall calling of a Christian should be a sufficient bond, to knit together in true loue the hearts of all Christians. But when to this bond there commeth a second of our speciall callings, our hearts should be more firmly and fastly knit together, that so it might appeare, that when our hearts shall be linked together by the bond of nature, or Christian and speciall calling, that a threefold cord is not easily broken. But where shall wee find this sweet coniunction of beloued, and fellow-worker? In the most men the Proverbe is verified, *Figulus figulo inuidet*; One Potter enuies another. But farre be this enuy from al Christians of what calling soeuer, specially of the Ministerie. The Ministers must loue together as Brethren, and with one heart and hand giue themselves to the Lords businesse. Farre be from them the mind of the Monopolists, that they should goe about to ingrosse the Word of God to themselves: nay rather, with MOSES let them wish that all Gods people were Prophets. Christ taught his Disciples, who themselves were Labourers in his Haruest, to pray the Lord to send forth

2.

Dott.

*Those that are
ioyned in voca-
tion, should be
ioyned in affe-
ction.*

Labourers into his Haruest, *Math. 9.*

The second principall partie, to whom PAUL more special'y writes, is the other head of the Family, APPHIA, PHILEMONS wife, who hath the same title of beloued given her with her husband.



VER. 2.

And to our beloued APPHIA, &c.

*Doct. 1.
The wife is the
husbands com-
panion in the
gouernment of
the Family.*



Here first obserue, that the wife is the husbands companion in the gouernment of the Family, and for the ordering of domesticall affaires.

Therefore PAUL writes not only to PHILEMON, but also to APPHIA, iudging her consent necessary for the entertainment of ONESIMVS into the Family.

PAUL did not thinke it fit for the husband to take a seruant into the family, against his wiues consent. And this is the reason why APPHIA, though a woman, is set before ARCHIPPVS, not onely a man, but a Minister, because shee had more to doe in this matter, being a Mistris in the family, then he, who, (as it may not vnprobably bee coniectured) boorded only with them. Whereas if he had only put in her name for remembrance sake, or for salutation, then doubtlesse, he would haue set ARCHIPPVS before her.

Howsoever then, the husband hath the highest place

place of authoritie in the house, yet hee must acknowledge his wife giuen him of God an assistant and fellow-helper in gouernement, and therefore not denie her that priuiledge and right, which God hath giuen her. See *Prouerbs 31. vers. 27. 1. Tim. 5. 14.*

PAVL calling APPHIA beloued, as well as PHILEMON, sheweth vs thereby that they were a holy and religious couple, both of them fearing God. A great blessing of God to his children, when they shall be thus equally yoked, so that the Church shall haue cause to acknowledge them both and to loue them both. This blessing of God as it is great, so rare, and seldome seene: many DAVIDS are vnequally yoked with mocking MICHALS; and many ABIGALS with naughtie and niggardly NABALS. This, no doubt, made BATHSHEBA, seeing daily experience hereof in her owne time, to crie out, *Who shall find a vertuous woman?* If then PHILEMON and APPHIA meete together, let them both blesse God each for other.

Lastly, let vs learne by PAVLs example to loue the graces of God in whomsoever, as well in women as in men. Hee calls not onely PHILEMON beloued, but APPHIA also. Yea, by how much the infirmitie of that sexe is naturally greater then in the other, by so much should Gods grace be more tenderly, and louingly respected.

Thus much of those parties, to whom principally PAVL writes.

Those whom these his Letters lesse respect, follow:
First,

First, ARCHIPPVS, of whom mention is made, Col. 4. He was one of the Ministers of that Church, and as it seemeth, dwelt with PHILEMON. Therefore PAUL writes also vnto him concerning this priuate businesse, as being next to the Gouvernours of the House; a principall member therein, in regard of his calling. He therefore, by that credit and authoritie which he had with PHILEMON and APHIA, might much further this cause.

This ARCHIPPVS is set forth by the title of PAULS Fellow-souldier, that is, by a Metaphor, a fellow-Minister.

Here then wee see, that Ministers are compared to Souldiers. Let vs see then wherein this resemblance stands.

Doct.
Ministers are
Souldiers.

1. in the Field.

A Minister therefore is a Souldier, 1. in the Field, 2. in the Garrison; first, in the Field, two wayes, 1. in Conflict, 2. in Victorie.

1. in Conflict,
with 3. enemies.
1. Satans temptations.

First, in Warring and Conflicting, and that specially with three enemies: first, with Satans Temptations, Matth. 4. 1. As soone as euer Christ was installed into the Office of his Doctorship, he was led by the Spirit into the Wilderneisse, to encounter hand to hand with this enemy: For how shall he be able to relieue the tempted, who himsele is wholly vnexperienced in temptations? It is therefore worthily said, That Prayer, Reading, Meditation, and Temptations, make a Diuine. Therefore PAUL, 2. Cor. 12. 7. was buffered by this enemy.

2. Persecutions.

Secondly, With Persecutions, 2. TIM. 2. 3. Suffer Affliction, as a good Souldier of Iesus Christ. The Ministers

ministers being principall Souldiers, even the Standard-bearers in this Spirituall Armie, Sathan will most fiercely rage against them, not onely in his owne person, but in his wicked Imps, enraging their malicious affections and setting them on fire with the fire of Hell. As then the good Captaine must not flye when the enemie comes, but stand to it, and fight it out, otherwise he betrayes the Army; so must the faithfull Shepheard keepe his ground, and not stirre an ynh, for feare of this enemie. O, say some Ministers, if wee doe so, wee shall receive dangerous wounds, our mouthes shall be stopped, wee shall be imprisoned, &c. What of all this? know they not, that they are Souldiers, and therefore, that it is a part of their Office to suffer Affliction, as well as to preach the Gospell, though in truth their very suffering is a reall preaching to all that heare of it? Therefore S. PAUL saith of himselfe, *Eph 6 20.* That he was *the Embassador of Christ, even in his bonds.* Hence it is, that *LYKE* calleth his Historie the *Acts of the Apostles*, though it be specially of their sufferings, because even their passions were actions, they enlarged the Kingdome of Christ by their sufferings.

Thirdly, with the peruerse *understanding, will and affections of sinfull man*: of this Conflict, the Apostle speaketh, *2. Cor. 10. 4.* Our wills being so contrarie to the will of God, will not so easily yeeld, but will hold out as long as they can, kicking and spurning against the Ministers. But the Minister like a good Souldier must plant the great Ordinance of legall me-

3. *The corrupt nature of man.*

menaces against these high walls, and though it be long ere he ouercome, yet, which is a propertie of a good Souldier, & so of this Spirituall Souldier too, **2. Tim. 2. 24, 25.** hee must patiently hold out his siege, and not breake vp, if they yeeld not at the first.

This is the Conflict of this Spirituall Souldier. Now his Victorie; which is excellently described, **2. Cor. 10. 4, 5, 6.** consisting of two parts.

2. in Victorie,
and that
1. ouer the
Elect.

First, the Victorie ouer *the Elect*; who are taken captiue, and made willingly to subiect themselves to Iesus Christ, against whom formerly they fought vnder Sathans banner. *Wee cast down* (sayth the Apostle, **2. Cor. 10.**) *Holds and euery high thing that is exalted against the knowledge of God, and bring into captiuitie euery thought to the obedience of Christ.* O, this is a noble Victorie, and these are noble Warriors indeed, who can subdue the rebellious wills of men, and tame their affections. Other Warriors may subdue the outward man, but they cannot ouercome the stout heart, that will rebell still inwardly, euen then when the outward man perforce is constrained to obedience. Now if he be a valiant Souldier that can get victorie ouer his owne affections, yea, farre more valiant then he that winneth a Citie, as SALOMON witnesses, *Proverb. 16 32.* How valiant a Souldier is he then, who can obtaine this victorie ouer other mens affections? CAESARS and ALEXANDERS victories are nothing comparable to this glorious conquest, which the Ministers get in the hearts of men, when they conuert them.

Secondly,

Secondly, part of the Victorie is ouer *the reprobate*, who are quite killed with the spirituall Sword, and because they wil not bend, are broken to pieces. Of this the Apostle speaketh in the same place, *Ha-ving vengeance readie against all disobedience.* Thus doth the Minister play the Souldier in the Field.

2. *Over the Reprobate.*

Hee resembleth also the Garrison Souldier: For after that he is returned home victorious from the Field with his Captiues, now become sworne Souldiers of Iesus Christ, the Deuill and the World not enduring the least feather to be pluckt from off their wing, will be sure to make assaults vpon them, for the regaining and recouering out of his hands those men which he hath taken Captiues. As therefore before, he was armed with offensive Weapons in the Field, wherewith hee oppugned Sathan and his Armie; so now, though returned home glorious in victorie, yet must not sit downe and rest him, as though all were now dispatched, but on with his defensive Weapons, that he may be able to maintaine and hold his owne. Hence it is, that the Minister is compared to a *Watchman standing on the top of a Tower*, to see if he can descrie any enemies comming against the Citie, *Hab. 2.*

2. *In the Garrison.*

And herein first of all consisteth the second part of the Ministers Souldiership at home, namely, in hauing a wakefull eye, to discern euen the clouds of danger euen arising a far off; & thereupon to giue warning. Secondly, hauing so done, which is the halfe-arming of his people, according to the Pro-uerbe (fore-warned, fore-armed) hee must fortifie
and

and make them strong against the power of the Adversaries : first, by instructing them how to carrie themselves, how both to weare and how to vse that complete Harnesse of the Christian Souldier. Thus like a good Captaine doth he traine his Souldiers, teaching their hands to fight, and fitting their fingers for the Battell. Secondly, by praying for them; wherein hee playeth the valiant Souldier indeede, combating and conflicting with the Lord God himselfe. This is called standing in the Gappe, and making vp of the Hedge, *Ezech. 22. 30.* Looke as the wise and prouident Martiallist will see where the Citie is weakest, when the Walls are any thing decayed, and will bend his Forces most of all to fortifie that place, knowing the Enemie will be sure to take the aduantage of that place, for his more easie entring vpon them : so likewise doth the faithfull Minister consider with himselfe, where the sinnes of the people haue most weakened them, and made any breaches in their Walls, any gappes in their Fence, for Gods iudgements to run in vpon them, and there doth hee make vp the Breach, and stand vp in the Gappe; as the Magistrate by executing Iustice and Iudgement, in the example of PHINEES, *Psal. 106. 30.* so hee, by earnest praying, and calling vpon the Name of the Lord, in the example of AARON, *Numb. 16. 47.*

And thus we see wherein the Souldiership of the Minister consisteth. Let vs now see the vse of this Doctrine. The vses are two; first, to the Minister; secondly, to the People.

The

The vses, respecting the Ministers, are first generall, secondly, speciall. Generall are these.

The first vse is that, which PAUL maketh to TIMOTHY, 2. *Tim.* 2. 4. who hauing compared the Ministerie to a Warfare in the third Verse, inferreth in the fourth, *No man that warreth, intangleth himselfe with the things of this life, that he may please him who hath chosen him to be a Souldier.* A man that is pressed out for a Souldier, must take his leaue of all other his affaires and businesses, and giue his attendance vpon his Generall. Then is it no time for him to goe make Bargaines, to exercise Trade and Traffique. So must it be with the Ministers; They must attend vpon this Spirituall Warfare wholly; this will altogether take them vp: They cannot be troubling and busying their hands with Ciuill Affaires, and fighting the Battailes of the Lord, at once. The Souldier being pressed out, accounts himselfe as it were no man of this World, he will make his Will, set his House in order, and takes his farewell of Friends, Wife, and Children, and all, as not knowing whether euer he shall see them againe, or no: So should the mindes of all Christians, but specially of Ministers, bee abstracted from the World, and wholly deuoted to heauenly Meditations.

Secondly, Since euery Minister is a Spirituall Souldier in the Armie, yea, one of speciall place, that hath many other inferiour Souldiers vnder his charge; all then that enter into this Calling, must see, that they enter furnished with those Spirituall Wea-

Vse 1.

2.

Weapons which *PAVL* speaks of, able to cast downe mightie Holds, and that they be able skilfully to handle those Weapons, both for offence and defence. This giueth a threwd checke to many in the Ministerie, whose hands the Lord neuer taught to fight his Battailes. Are not these men guiltie of the bloud of the Lords people, who take vpon them to be their Captaines and Conductors, and yet haue no skill at all in managing of Martiall affaires?

Againe, others there be, who come not naked and wholly vnarmed into the Battaile; nay, they come clad with very glorious and glittering Harnesse to the outward eye, but in truth they were as good almost, if not altogether, be wholly unharnessed: Those I meane, who come to this Spirituall Warfare with carnall Weapons; who come to encounter with *GOLIAH* with *SAVLS* Harnesse, and not with *DAVIDS* Sling; with the blunt Sword of meere humane eloquence of the words of men, Philosophers, and Fathers onely, and not with the sharpe two-edged Sword of the Word of *GOD*. Well, our Weapons must be proportioned to our Warfare; our Warfare is Spirituall, our Weapons therefore must be Spirituall.

3.

Thirdly, Since the life of a Minister is the life of a Souldier, Ministers must learne to make account before-hand of a toyle some and troublesome life. What paines doth the Souldier vndergoe? how hardly liueth hee? lodging on the bare ground, exposed to all the iniuries of Wind and Weather; withall,

withall, hee carrieth his Soule continually in his hand. Many thinke, the liues of Ministers are faire and easie; they get their living with speaking a few words. So true is the Prouerbe, *Warre is sweet to the vnexperienced.* But, it being in the roome of some faithfull Minister, they had felt but the halfe of their burden, they would sing another song. Let none therefore dreame of an easie and pleasant life in this Vocation, so be it hee meane to be conscionable in discharge of his dutie: no; let him before-hand cast the worse, and examine himselfe, whether he be able to goe thorow the brunts and agonies of this Spirituall Warfare; let him say to himselfe as Christ said to the sonnes of ZEBEDEVS, Am I able to be baptized with that Baptisme a Minister must be baptized with; to drinke of that Cup hee must drinke of? Assure thy selfe, that it is farre harder with the Ministers, the chiefe Souldier, then with common Christians, the inferiour: Though in our Warres, the common Souldier commonly goes by the worse; but the case is otherwise here. The Ministers standing in the fore-front of the Battaille are in great danger; withall, Satan bends his force most against them, thorow their sides striking indeed at the whole Church; for when once the Shepheards shall be smitten, the Sheepe easily will be scattered. Therefore Satan saith to all of his hoast, as once the King of *Aram* to his men; *Fight* (saith he) *neither against great nor small, but only against the King of Israel.* So Sathan; Regard not so much common Christians, fight specially against their Guides and Captaines.

D

These

These be the generall Vsēs. Now also from this Doctrīne, That the Calling of a Minister is a Spirituall Warfare, arise many speciall Vsēs, respecting the Ministers. Wee saw the specialls wherein the Ministers are to shew themselves Souldiers; thence then Ministers must take notice of sundrie speciall Duties.

First then, since they are Souldiers, they must not thinke it strange, or take any discouragement, if sometimes Satan be let loose vpon them, to beat them blacke and blue with his temptations; if the World also rayse vp persecution against them: for they are Souldiers, and therefore they must looke to haue enemies to fight withall. If then we be disgraced and irrespectiuely vsed at the worlds hands, let vs not like cowardly Souldiers leaue our station, and yeeld to these enemies. Nay, wee must know, it is a part of our Calling, as well to wrestle with Persecutions, in suffering, as with the wills and affections of men, in Preaching. And when we shall be hindered from discharge of the latter, by being called to doe the former, wee must know for our comforts, we are in a most proper worke of our Calling, which is, to be Spirituall Martiallists.

2. One speciall part of our Warre being with the stubborne and stiffe-necked wills and affections of sinners, if so be, that after long warring with them, still they remaine iarring and snarling at the Word preached, so that with the Prophet wee may say, *All the day long haue I stretched forth my hands to a rebellious and gainsaying people*; let vs not faint

in

in our spirits, and despaire wholly of victorie; for why? wee are Souldiers. And will an Armie of Souldiers leaue a besieged Citie, if they conquer it not presently? No; but they will stay a long time, enduring much hardnesse, as some haue done tenne yeeres together, and will not giue ouer their Siege, till they haue subdued it. Wee the Spirituall Souldiers in like manner laying siege to the blind vnderstanding, the wayward will, and crooked affections of sinfull men, though at the first they hold out, making their parts good against vs, yet must wee not hereupon breake vp our Siege; but since the issue of the Battaille is in the Lords hands, wee must therefore, as PAUL willeth, patiently expect, *if the Lord will at any time giue them repentance*, and cause them to yeeld themselues as Captiues to vs his men of Warre. Euen as the Fisher-man, to whom also wee are resembled, though he hath caught no fishes all this day, will yet for all that come againe to morrow, and see if he can haue better successe.

3. The end of all the Souldiers Warring, being Victorie ouer his enemies, the Minister of the Word must here take notice of the time and right end which they must propound to themselues in their Ministerie, namely, *Victorie*. But what Victorie? Not thine owne; that thou mightest winne the Garland, and carrie away the prayle of a fine Preacher. If wee propound this end to our selues, wee are not faithful Souldiers to our Generall and grand Captaine, CHRIST IESVS. As those Souldiers who seeke the enrichment of themselues with

spoyle, and not the common good of the Countrey, are vnfaithfull to their Countrey. As hee then is a good Souldier, who seekes the victorie of his King, to bring those against whom he fights, to subiection vnto his owne King, and so to make them fellow-subiects as himselfe: So likewise here that Minister is a good Souldier of IESVS CHRIST, who aymes onely at this, that CHRIST IESVS may get the victory, and reigne in the hearts and consciences of his enemies. His victorie, and not our owne, must be the end of our Ministerie, euen if it may be, that quiet and peaceable victorie, which is obtained without blood-shed, the enemies submitting and resigning themselves into the hands of the Conqueror: for the end of other Warre, specially this Spirituall Warre, is Peace, euen the peaceable and flourishing Kingdome of CHRIST, established in the Conscience. But if this peaceable Victorie cannot be obtained, then the bloudie Victorie must be the end of our Warre: According to that, *LUKE 19. Those mine enemies which would not haue me reigne ouer them, bring them and slay them before me.*

Ministers therefore must not be afraid to execute the Vengeance PAUL speakes of, vpon the obstinate, and to stab them at the very heart with the threatnings of the Law; knowing, that the end of their Ministerie is as well this violent Victorie ouer the Reprobate, in crushing them to pieces as a Potters Vessell, as the peaceable Victorie ouer the Elect, in captiuating them vnto CHRIST.

In

In both these victories doth the Lord equally account them his faithfull Souldiers ; vnto him they are alwayes a sweet saour, as well when they are a saour of death vnto death vnto the wicked, as when they are a saour of life vnto life vnto the godly, 2. Cor. 2. 15.

4. The part of a good Souldier, being as well to defend and keepe that which they haue won from their enemies, as to win it, the Ministers must here take notice of another dutie, carefully to fence and fortifie those Holds and Castles, which they haue won from Satan, for though he be dispossessed, yet, as it is in the Gospell, hee will labour to reenter. And oftentimes it falls out, by the negligence of many Ministers, that they quickly lose that which they were long in getting. Haue we then gayned any vnto the Lord ? O how carefull an eye should we haue ouer such, that Satan steale them not from vs ? how wee should ply them with continuall instructions and exhortations ? As the Apostles did, writing to those Churches, that they had planted. How earnestly should they strue in their prayers for them, that so they may be able to say the words of our Saviour ? *Iohn 17. Father, I haue kept those that thou hast giuen me, not one of them is lost.* Thus much for the Ministers. The vse of this Doctrine to the people is:

First, to let them see what estate they are in naturally, namely, in a most miserable and wretched condition, professing open enmity to Iesus Christ, and fighting vnder Satans banner against him. So

1.

farre are they from hauing any disposition of themselves, to come and subiect themselves to Christ, that they resist and rebell against him and his Ministers. Therefore are the Ministers called Souldiers, because they wage warre with vs, labouring to subdue vs to Christ: of thy selfe therefore thou comest not to Christ, but the Father, by the hands of his Ministers his Souldiers, as it were by force of armes, must draw thee. This struing and struggling of the Ministers with vs, must cause vs to see and lament our owne naturall opposition against God. If we were willing of our selues, what needed they so Souldierlike to fight with vs?

2.

Secondly, since the Ministers are Gods Souldiers, that doe besiege the Castle of our hearts, wee must all learne, not to stand out against them, but to yeeld our selues willingly into their hands; for being Gods Souldiers, they haue his power assisting them in fighting this battaile; and if we yeeld not in time, but like those stiffe-necked and vncircumcised Iewes, *Acts 7.* continue resisting the holy Ghost, we shall find that the Spirit of the Lord will not alwayes striue with vs, but in the furie of his anger will euen grinde vs to powder. If we will not suffer them to obtrayne a peaceable victorie, they will get a bloudie victorie: for these Souldiers alwayes returne with the victorie, if not peaceable, then bloudie; if not in conuerting, in confounding vs; if not taking vs alieue, and making vs the subiects of Christ, in slaying vs, and making vs the foot-stoole of Christ. If the sword of the Spirit pricke

pricke not thy heart, as those men, *Acts 2.* and cause thee in compunction to come and fall downe at the feete of these spirituall Souldiers; it shall bee sheathed in thy bowels, and made drunken with the bloud of thy soule, and the venemous darts of the Almighty shall sticke in thy ribs for ever. This is the second death, this is the vengeance which Gods Ministers haue ready against disobedience.

If thou be wise, therefore hold out no longer, open the doore of thy heart, besieged by these spirituall Souldiers, and entertayne into the same the King of glorie, for hee is mighty in battaile; and if thou yeeld not willingly, while peace is offered, and his Embassadors beseech thee to bee reconciled, hee will hew and hacke thee in pieces, and make thee suell fit to feed the flames of that eternall fire: He will quash thee with his yron rod, as it is in the second *Psalm*. And therefore as it is in the words following: *Be wise now, O yee Kings, &c. Kissethe Sonne*, subiect your selues to him, lest he teare you in pieces. If *Ierusalem* will not be gathered vnder Christs wing, her habitation shall be left desolate. O thou gracelesse man, who hast held out in opposition against the Ministerie, besieging the Castle of thy heart a long time, and hast not yet resigned and giuen it vp, behold thy fearefull danger, heare the Lord, saying, as once in the old world, *Genes. 6. My spirit shall not alwayes strue with this Rebbe*. Yea see him proportioning his wedge to the timber, and because thou wilt not yeeld; ready prepared to blow thee vp with the Gun-powder of his fearefull indignation.

3.

Thirdly, see how much wee are bound and beholding to the Ministers, who are content to depriue themselues of many comforts, and commodities of this li'e, to attend this laborious warfare, and all for our sakes: shall this seeme a small thing in our eyes? no, if there be any goodnesse, it will cause vs with al reuerence and respect to acknowledge them that be ouer vs in the Lord, for this their workes sake; withall it will cause vs earnestly to desire at the Lords hands the continuance of them, knowing that the want of them is a farre more grieuous iudgement, then the want of other Warriors, which yet is threatned as a grieuous iudgement, *Esa. 3.* If they goe, farewell all. Who then shall fight the battailes of the Lord? who then shall goe in and out before the Lords people? who shall stand vp in the gap in the euil day? Then may we crie after them, as once ELISHA after ELIAS, *Our Fathers, Our Fathers, the Chariots and Horsemen of Israel.* Thus much of the first person, whom this Epistle lesse concerns, *viz. ARCHIPPVS.* The second followes in these words.

And the Church that is in thy house.

HERE some vnderstand that Company of the Christians, that vpon the Sabbath met together, for diuine seruice, in PHILEMONS house; for in those times they had not the libertie of publike meetings: but, I like their interpretation better, who thinke that in these words, PAUL more specially

ally meant PHILEMONS owne Family.

But why should PAUL write to them? what had they to doe with this matter? Cannot a Master take a seruant into the Family, but hee must call his seruants to counsell? this were to make them quarter-masters with himselfe.

First, PAUL knew well enough, that whatsoeuer he wrote, being penned by the instinct of the Spirit, was for the profit and benefit of the whole Church, and euery member thereof, though written by him to some one particular man, or Church. Therefore he might well inscribe these his Letters, euen to the seruants of PHILEMON, that they also together with their Master, might reape some good by the reading of them. Hence PAUL willethe the *Colossians*, that that Epistle which hee wrote to them, should be read in the Church of the *Laodiceans*. And PETER telleth the Iewes, *2. Pet. 3.* that that which PAUL had written to the *Romanes*, *Rom. 2.* concerning the long suffering of God, hee wrote to them, *As our beloued brother PAUL wrote to you.*

Secondly, another cause may bee this. PAUL knew that it was a matter of no small moment, for fellow-seruants to be well affected each to other. If therefore that former euill opinion, which they had iustly conceiued of ONESIMVS, did still continue in their minds, this Epistle read of them, would make them to be of another mind. Otherwise, the other seruants seeing ONESIMVS, a thiefe and fugitiue, in fauour with their Master, as well, if not more then themselves, might take it indignely, as
the

Object.

Answer.

the prodigals elder brother did the intertaynement, which his father gaue him, *Luk. 16.* What saith he? Thou neuer didst halfe so much for me that haue liued honestly with thee at home, as thou hast done now for this riotous Spend-thrift, that hath consumed thy goods vpon whores. So. in like manner might the mouthes of PHILEMONS other seruants be opened against him: Wee haue beene faithfull seruants vnto thee thus long, and neuer broke out into any misdemeanour, and yet, loe, thou preferrest before vs this pilfering Purloynner, that hath stolne thy goods, and runne away from thee. But this Letter of PAUL would not onely stop their mouthes, thus opening themselves against PHILEMON, but also open both their hearts and mouthes to entertayne and embrace ONESIMUS, with all courtesie and kindnes, and to performe mutuall duties towards him, as to their fellow-seruant: hereby it may appeare how carefull PAUL was, that the peace should not be broken in one Family. How much more studious ought we to be of the publike peace of the whole Church, euen pursuing after it, in case it flie from vs!

But here chiefly we are to obserue, that PHILEMONS Family hath this honorable name of *the Church* giuen vnto it. Which argueth as the commendable care of PHILEMON, in the gouernment of his Family, so likewise the Religion and godlinesse of the whole Family.

Dott.

Hence then wee learne what kind of Families Christians should haue, namely, such as might be
little

little kind of Churches, in the which there should be that sweet order and comelineffe, that in them we may see a liuely image and representation of the Church.

How may a Family come to deserue this title?

For this purpose many things are required, whereof some are *common* to all in the Family, others, *proper* to some.

Common to all, are these two points. First, if we would haue our Families *Churches*, then we that are members in Families, must labour to become true members of the Church: for a company of profane men is not the house of God, but a Den and Dungeon of Theeues, Adulterers, Atheists, conspiring together against God. The which yet is not so to be vnderstood, as if the name of a Church could not be attributed to a Family, in which there are some not members of the Church, for euen in the Church it selfe there are some in it that are not of it. ADAMS house, *Genes. 4.* is called the face of God, in which CAIN, a castaway, was borne and brought vp: for euery denomination is from the worthier part. We call the commixtion of Water and Wine, by the name of Wine, though haply there be more Water. Wherefore, if there shall be but two righteous persons found in a Family, we will afford it the honor of this name. But how much more then may that Family challenge the name of a Church, in the which there shall not be so much as one *Canaanite*, and vncircumcised person? In which all the members of the Family shine most brightly, as Gemmes
and

Christians Families should be little Churches.

Quest.

Answ.

I.

A platforme of household government.

and Diamonds, to the great grace of the whole Family. Let therefore euery one of a Family be desirous, the house he dwels in, should be *Bethel*, Gods house, bring one stone to the making of this spirituall house, that so hee may bee able to say, This house is a holy edifice, and I am one of the liuing stones that helpe to the making of it so.

This is that which *DAVID* prayeth for, in the behalfe of the pottierie of the *Israelites*, that they might be Corner-stones, polished and grauen to make a Princely Palace: for howsoeuer that houses may be Gods Temple, in which there are many vnpolished stones, vnfit for the making of Gods Temple, yet they, as much as in them is, depraue it of this honorable stile. Neither doth any part of this holy praise of the Church of God, in a Family, belong to thee, who being in the Family, art a member of the Church malignant. A spot thou art, and blot in the Family, and being an vngrauen and vn-carued stone, marrest the grace of the whole building: for the grace of a building is a sweet vniformitie and agreeablenesse of one part with another. But this vniformitie is quite spoiled by this deformitie; who being no other kind of stone then thou wast in the quarry, canst not sort, nor sute with those stones, which the art and skilfull finger of the holy Ghost hath formed and fashioned aright, hath fined and fitted to be liuing stones to make a spirituall Temple. It is a goodly sight to see a long traine of men, all in one liuery; but one among them of another liuery, dashes all the sightlineffe. So the goodly

ly light that otherwise would be in this building, is exceedingly disgraced, when these mis-shapen and vnfashioned stones, are ioyned with the most artificiall stones, whereon God himselfe hath bestowed his most exquisite workmanship. If then euery soule in the Family will be one of these stones, the Family will not only be a Temple, but a most glorious and beautifull Temple. Now though this dutie be common to all, yet in more speciall sort it belongeth to the Heads of the Family, who are, as it were, the corner stone of this little Temple, in their owne Family.

Secondly, that a Family may obayne the commendation of being a *Church*, this is another thing that we require generally of al in the Family namely, that looke what kind of men they are, or at least would seeme to be in the Church, and publike Congregation, the same they would shew themselves to be in the Family, and priuate conuersement one with another. Now all make shew of Religion in the Church: therefore if that the markes and footsteps thereof shall be seene also, as well within the private walls of the Family, then shall those walls be the walls also of Gods Temple. If our Families should be straightly examined by this rule, in many of them, yea, most of them, sooner should we find Satans Court, then Gods House. For hee that erewhile in the Temple sounded forth with a lowd voice, the praises of God, in the Church, is scarce at the Church doore, but hee belcheth forth most beastly and bloudie blasphemies. O how much chan-

changed from that man, which euen now he was in the Church! Thus, out of the same Fountayne, commeth both sowre and sweet; sweet in the Church, sowre in the house, blessing in the Church, cursing and cursed swearing in the Family. In the Church also, what shew of humilitie make wee, casting downe our selues at Gods foot-stoole, and confessing our owne vilenesse? In the Family, as though wee had left all matter of humiliation behind vs in the Church, how proudly, and insolently, how scornefully and disdaynfully carry wee our selues one to another? In the Church also, what semblance make wee of brotherly loue, friendly comming together into one place, and with one consent ioyning together as one body in Gods seruice? But in the Family by daily contentions and brawlings, how doe wee rend and teare our selues one from another. In the Church, by our very comming thither, wee make faire pretence of performing obedience to all the Doctrines shall be deliuered, but in our priuate life wee euen tread and trample them vnder our feet. Thus are they Deuils incarnate in their owne houses, which will needs seeme Saints, yea, petty gods in Gods house. When then there is such a discord and jarring betwixt our Church-life and Family-life, how can we looke our Families should be called or counted Churches?

2.

These be things common to all: now follow those *peculiar* to some: first, to the chiefe: secondly, the inferiour. Those things which respect the chiefe, are specially these: first, As much as in them
lyes,

lyes, let them entertayne none into their Family, whom God hath not first entertayned into his. Let them take none into their house, which is not of the household of Faith; herein shall our Families notably resemble the Church. The Church doth not indifferently receiue all, and admit into her societie by the Sacrament of Baptisme, the children of *Turks* and *Canibals*, strangers from the Couenant, but onely such ordinarily as are of a holy Seede, the offspring of religious Parents. So likewise must our Families, if we would haue them like Churches, be something daintie who they receiue. They must not be common receptacles for euery one that wil offer themselves: for we shewed before, that if we would haue our Families enioy this name and praise of a Church fully and without spot, that all the members thereof, for ought we know, be true members of the Church. Therefore Masters of Families must provide them of seruants, not onely such as may be seruiceable vnto them, and fit for their domesticall employments, which is that, which most doe only regard, but especially such as doe truely feare God. Otherwise thy house is a cage of vn-cleane birds, yea, a Strye and Stable of Swine, rather then Gods Temple, wherein an Altar is erected to him. Therefore DAVIDS example is to be imitated, *Psal. 101.* whose eyes were vnto the faithfull of the Land, that he might picke euen the choifest of them for his seruice, and that so much the rather, because farre more easily may wee keepe out, then cast such ghests out of our houses.

Secondly, The chiefe in the Family must resemble the chiefe in the Church, namely, the Pastors, &c. thereof; and that not onely in those things which concerne Gods Service, but outward Discipline also.

I. For the first. There are two speciall Duties of the Pastor, respecting Gods Service, Preaching and Praying. In both these, in some measure, should the Gouvernours of the Family be like to the Pastors of the Church.

First therefore, they must instruct the whole Family in that Doctrine which is according to Godlinessse.

This they must doe, first, in Words; which PAUL commandeth, *Ephes. 6.* and which God himselfe commendeth in ABRAHAM, *Gen. 18.* And lest any should say, ABRAHAM was a Prophet, and that his Practice may not be exemplarie to priuate men, *Deut. 6. 6.* all Masters of Families are charged with the same dutie. Where also, lest they should pretend for excuse, the dulnesse of their children and seruants, to conceiue the instructions, they are commanded to set an edge vpon them, and to deliuer them piercingly. Married wiues also are bound to the same dutie, in the example of BATHSHEBA. *Prou 31.* nurturing yong SALOMON; and EVNICE training vp TIMOTHY from a child in the Scriptures. For in that excellent character and description of the good Hulwife, *Prou. 31.* this is one thing, *That shee openeth her mouth wisely, and the Law of Grace is vnder her lippes.*

Here

Here then is censured that gouernment of the Family, which is onely Ciuill, not Religious. When Masters giue charges to their seruants for their house-hold busineses, they can set edges vpon them, by often repetitions, and threatnings: with their children also they can sport and play; but not one word of Gods Word. They referre them wholly for that to the Ministerie; the which profiteth little, vnlesse this preparation of priuate instruction goe before. So wee read, that IAAKOB *sanctified his Family, before they went to Bethel, Gen. 32.* and IOB *his sonnes, before the Sacrifices.* Therefore PAUL sendeth Women to their Husbands at home, to learne, whom haply their carelesse Husbands had referred ouer to the Minister. Assuredly, if the Word of God sound not in thy house, as in the Church, it is vnworthie the name of a Church?

Secondly, they must teach likewise by example: With DAVID, walking in the vprightnesse of their hearts in the midst of their house: for the eye of the whole Family is vpon the Gouernours thereof, as is the eye of the Church vpon their Pastors.

Secondly, As in Preaching, so likewise in Praying, must they imitate the Pastors; *for the House of God is called the House of Prayer.* If therefore this principall part of Gods seruice be wanting in any house, how can it be called Gods House? These things are not yet so tyed to the Heads of the Family. but in greater Families, the multitude of busineses, concurring with the multitude of persons

sons therein, they may, as ABRAHAM, *Gen. 24.* haue their Deputies.

Thus must they be like the Pastors in things concerning Gods seruice.

Secondly, they must resemble them in their Discipline, causing their household Discipline to be answerable to the Church Discipline.

That this thing may be done, these things are required:

First, That which is the ground of all good Discipline, they must haue a verie watchfull and attentive eye ouer euerie soule in the Family; so that they may know the seuerall natures, conditions, and dispositions of all, and so proportion their gouernment accordingly. This is rightly to play the Bishop; who hath that name, from his carefull ouerseeing of the Flocke, *Acts 20. 28.* For the good Pastor will not rest in a generall care of his Flocke, but hee will heedfully marke and obserue euery particular Sheepe, and so know of what humour and spirit they be, and so likewise take notice of those which are diseased. Therefore *Iob. 10. 3.* the good Shepheard is able to call all his Sheepe by their names.

If then thou wouldest haue thy Family like a Church, thou that art Chiefe therein, must be like those that are Chiefe in the Church, in hauing this prying and obseruing Episcopall eye; so that euerie ones manners, speeches, actions, and whole course and carriage may be thorowly marked.

This Iob practised notably; insomuch, that his
sonnes,

sonnes, though men growne, and dwelling apart from him, could not yet banquet among themselves, but such was his vigilant eye over them, he knew of it presently, and withall vsed meanes to vnderstand what was done and spoken at the Feasts; which those his words argue, *It may be my sonnes haue blasphemed*; that is, Albeit I can finde out nothing done amisse, yet it may be, they haue done some euill which I know not of, neyther yet could possibly come to the knowledge of, for all my obseruation.

But now adayes, Children and Seruants may feast, and runne about hither and thither, if not without the priuie and knowledge of their Parents and Masters, yet without their obseruing of them, and their demeanour, at such times. This is the Fountaine and Originall of most Disorder in Families. This vigilant Eye is wanting, which should walke through all the corners of the House, and ferret out Naughtie-packes, going about mischief. Too much trust is giuen to other mens eyes. They will see and heare all with other mens eyes and eares; forgetting the Prouerbe, *The eye of the Master fatteth the Horse*. It is this diligent and circumspect eye of the Master that fatteth the House too, and makes it haue the goodly face of a Church. Therefore it is SALOMONS Precept, *Prov. 27. 23. Take heed to thy Heards, and know the estate of thy Flocke*.

If SALOMON would haue men thus carefully, with their owne eyes, looke to their owne sheepe;

brutish creatures; how much more to the soules of their seruants, the Sheepe of Iesus Christ, bought with his blood? Are they not much more worth then Sheepe?

Secondly, After that the Eye hath layd these foundations, the Hand must build thereon.

First, As soone as it hath receiued warning from the Eye of some euill that is in brewing, in stretching forth it selfe, and arming it selfe to hinder it, and keepe the authors thereof within their bounds. For this purpose, both Admonitions and Threatnings must be vsed, but especially, wholesome Lawes must be enacted, for the prohibiting and preuenting of things vnlawfull. For so, in times past, the Apostles, and now, the faithfull Pastors, doe still meet with those euills which are approaching towards the Church. Wherefore, as in the Church and Common-weale, so likewise in the Family, euill manners must occasion good Lawes.

By the which, the way being hedged vp against all Wickednesse and Disorder, a sweet Order and comely Conuenience, the very life of euery Societie, may flourish, and so cause an image of the Church to be scene in the Family. For it is the Precept of the Apostle, concerning the Church, That all things should be done there in Order and Comelinesse; for *God is the God of Order, and not of Confusion.*

O the sweet and faire face of that Family, wherein by vertue of good order, euery member shall be kept

kept in tune and remper. Certainly, no Harmonie so melodious and pleasant to the eare, as this sight is acceptable to the eye. The Queene of *Shebaes* eare was not so much affected with the wisdom of SALOMON, as a lively Oracle sounding in his Family, but her eye was as much rauished with the beholding of that seemely order and method obserued of all in his house. And this latter is noted to be the cause of that her admiration and exclamation, as well as the former. And surely, vnlesse there be a resemblance of Church-discipline in the gouernment of the Family, as of Doctrine in the instruction thereof, though there may be an Image of the Church, yet a very darke and obscure one, much deformed and defaced, not able to delight the eye of the Queene of *Sheba*.

In such Families therefore, where the Guides haue no care to maintaine this order, that euerie man may know his place, and doe that which is required of him by vertue thereof, but the reines are let loose to euerie man, to doe as he will, there is an image rather of Hell, and of that confused Chaos at the beginning of the Creation, of that *Cyclopicall* Ataxie, of that *Israeliticall* Anarchie, *Iudg.* 17. when euerie man did that which was good in his owne eyes; of any, or all of these, rather then of a well-gouerned Church. In the which, as there be diuers Officers; some superior, some inferior; some, Pastors and Teachers; some, Elders and Deacons; some, that are vnder the care and govern-

ment of these Officers: so, they all carrie themselves according to their places, for the good of the whole Bodie. And thus, not the least string being out of tune, what an heavenly Harmonie will this be?

According to this frame let our Families be fashioned, that there be a due *Decorum* kept and obserued of all; a comelinesse of subiection, as PAUL requireth, *1. Tim. 3.* in the inferiors; a comelinesse also of commaunding and ruling in the superiors: And what then shall let, but such a Family may bee baptized with the Name of CHRIST'S CHURCH?

Secondly, The same hand which made the Sword of good Lawes, for the preuention of euill to come, must draw it out, for the punishment of euil past, and not suffer it to lye rusting in the sheath. If then any shall breake those good Lawes which the Gouvernors of the Families haue made, let the punishments threatned be inflicted; that so, those who would not obey the Precepts of the Law, may perforce be constrained to obey the threatnings thereof.

Now herein must there bee an imitation of Church-Discipline. Looke then, as in the Church the offender is first admonished diuers times, and at length not profiting by those admonitions, is excommunicated and dis-synagogued: so likewise in thy Family finding wicked and vngodly ones, first must thou deale with them by admonition, reprehension, castigation; and if for all these meanes, they still remaine incorrigible, then cast them out of thy

thy house, and thinke their roome better then their companie. If ISMAEL and HAGAR become Scoffers, out of doores with them, send them packing presently; off with the rotten members, lest the sound ones be infected with their contagion: for how shall thy house be Gods Garden, when such roots of bitternesse grow in it; in the which, not so much as barren Trees may be suffered to cumber the ground? Till thy Family be purged of such, it is more like a Wood and Wildernesse, full of brambles and bryers, then the faire and pleasant *Eden* of the Lord. Therefore DAVID, *Psal.* 101. solemnely vowed, before he came to be King, to the intent, that his owne Court might be Gods Court, That hee would displace and moue out of it all wicked ones, euen those who onely did but giue suspection by their lookes and countenance of wickednesse.

If then, contrarie to that which once ELIPHAZ aduised IOB, wee should graunt *unto Iniquitie harbour and habitation* in our house, thinke wee, that God would cohabitare? No; hee is of pure eyes, and cannot behold iniquitie. How can we thinke our houses, being full of Hogges and Dogges, to be fit for the entertainment of that great and mightie King of Kings? First, driue these out of doores; otherwise, God will not vouchsafe thy house the honour of casting his eye vpon, much lesse of entring into and dwelling in it; God and wickednesse are infociable, they will not abide vnder the same Roofe together.

If the King were to come to thy house, and there were some in it he could not abide, wouldst thou not discharge them thine house, if so be thou wert desirous of the Kings presence? And entertaining Traitors in thy house, Traitors against God, thinkest thou, that he will come and pitch his Tent, and take vp his Lodging with thee?

These be the things proper to the Chiefe. Now follow those which belong to the inferiors; in the which, as in the former, their Gouvernors resembled the Pastors of the Church, they must resemble the rest of the Bodie of the Church.

1. First, *In matter of Doctrine.* As the Church acknowledgeth those that are ouer her, in the Lord, and obeyeth them, *1. Thess. 5. Heb. 13.* so must those that are vnder government, carrie themselves reuerently and respectfully towards their Gouvernors, cheerefully and conscionably obeying as all other of their lawfull commaunds, so especially those which concerne Gods worship. And as by the example of the Pastors, the rest of the Church are stirred vp to godlinesse, *Phil. 4. 9.* so must the inferiors in the Family be encouraged, and inflamed to vertue, when they shall see their superiors going before them.

2. Secondly, they must resemble the Church in matters of Discipline.

First, Enduring those Chastisements, either *Verball* or *Reall*, which for their deserts are inflicted, and freely acknowledging the equitie of them.

Secondly, If at any time they see any of their fellowes

lowes mis-behaving himselfe, first let them trie what they can doe themselves by admonition: but if that way they preuaile not, then according to the example of the Ecclesiasticall Discipline, *Math. 18.* let them acquaint their Gouvernours therewithall. Thus IOSEPH told his Father of his brethrens wickednesse, *Gen. 37.* and some of ISAACS household, as it seemeth, told REBECCA of ESAU, *Gen. 27. 42.* I, but by this meanes wee shall get our selues ill-will, and be called but pick-thanks and tell-tales for our labour. What then? if by the same meanes the Family may be called the Church of God?

The vse of this Doctrine is three-fold.

The first concerneth your Honors, who I doubt not, but according to that wisdom God hath giuen you, doe account the name of a Church the fairest stile of your House. Certainly, the outward magnificence and sumptuousnesse of the Building, the pleasantnesse of Situation, the costly Hangings on the Walls, the rich furniture of Household stuffe, the goodly shew of tall and proper personable Men attending; nay, outward Ciuill Order is nothing, if the name of the Church be wanting. The smockie Countrey Cottage of a poore man being godly, shadoweth and obscureth the stately and proud Palaces of prophane Princes. Maintaine then this Title that still your House may be *Bethel*, and not *Bethauen*.

The second concerneth you, whom their Honours haue betruisted with the gouernment of the Family,

To the Lord and
Lady Harrington.

If the King were to come to thy house, and there were some in it he could not abide, wouldest thou not discharge them thine house, if so be thou wert desirous of the Kings presence? And entertaining Traitors in thy house, Traitors against God, thinkest thou, that he will come and pitch his Tent, and take vp his Lodging with thee?

These be the things proper to the Chiefe. Now follow those which belong to the inferiors; in the which, as in the former, their Gouvernors resembled the Pastors of the Church, they must resemble the rest of the Bodie of the Church.

1. First, *In matter of Doctrine.* As the Church acknowledgeth those that are ouer her, in the Lord, and obeyeth them, *1. Theff. 5. Heb. 13.* so must those that are vnder gouernment, carrie themselves reuerently and respectuely towards their Gouvernors, cheerefully and conscionably obeying as all other of their lawfull commaunds, so especially those which concerne Gods worship. And as by the example of the Pastors, the rest of the Church are stirred vp to godlinesse, *Phil. 4. 9.* so must the inferiors in the Family be encouraged, and inflamed to vertue, when they shall see their superiors going before them.

2. Secondly, they must resemble the Church in matters of Discipline.

First, Enduring those Chastisements, either *Verball* or *Reall*, which for their deserts are inflicted, and freely acknowledging the equitie of them.

Secondly, If at any time they see any of their fellowes

lowes mis-behaving himseife, first let them trie what they can doe themselves by admonition : but if that way they preuaile not, then according to the example of the Ecclesiasticall Discipline, *Math. 18.* let them acquaint their Gouvernours therewithall. Thus IOSEPH told his Father of his Brethrens wickednesse, *Gen. 37.* and some of ISAAKS household, as it seemeth, told REBECCA of ESAU, *Gen. 27. 42.* I, but by this meanes wee shall get our selues ill-will, and be called but pick-thanks and tell-tales for our labour. What then? if by the same meanes the Family may be called the Church of God?

The vse of this Doctrine is three-fold.

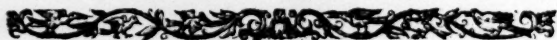
The first concerneth your Honors, who I doubt not, but according to that wisdom God hath giuen you, doe account the name of a Church the fairest stile of your House. Certainly, the outward magnificence and sumptuousnesse of the Building, the pleasantnesse of Situation, the costly Hangings on the Walls, the rich furniture of Household stuffe, the goodly shew of tall and proper personable Men attending; nay, outward Ciuill Order is nothing, if the name of the Church be wanting. The smockie Countrey Cottage of a poore man being godly, shadoweth and obscureth the stately and proud Palaces of prophane Princes. Maintaine then this Title: that still your House may be *Bethel*, and not *Bethsuen*.

The second concerneth you, whom their Honours haue bestrusted with the government of the Family,

To the Lord and
Lady Harrington.

Family, and haue made in stead of their owne Eyes and Hands. Be not then blind, sleepe, or wiltully winking with the Eyes, be not pallie and trembling Hands, or like the Sluggard hands layed vp in his bosome.

Thirdly, and lastly, you whose it is only to obey, are to be admonished in your places, to haue a special respect of the credit and good name of this House, doing nothing that may bring disgrace, or in any sort depriue it of the name of a Church; neyther reioyce so much that you liue in the House of a Nobleman, as in the House of God. For in his House, the Porters place is farre to be preferred about the place of the Steward, yea of the Master of the House himselfe, in the Houses of Princes, being Tabernacles, for the most part, of iniquitie, *Psal. 84.*



VERS. 3.

Grace be vnto you and Peace from God the Father, &c.

Christianitie teacheth humanity.



Ere beginneth the second part of the Preface of this Epistle; which is a *Salutation*, set downe in the forme of a Prayer: in the which, before wee consider the particulars of it, wee may obserue these points in generall:

First, The Ciuitie and Humanitie of PAUL, in this

this and all other of his Epistles, vsing ſuch kind and courteous greetings. Chriſtianitie therefore is not ſeuere : neither yet clowniſh nor ruſticall, that it ſhould neglect theſe duties of ciuill courteſie in ſaluting our Friends and Brethren, either in writing or ſpeaking. Wee ſee how precise PAUL is in the obſeruing of this point in all his Epistles, and how carefully he ſetteth downe the ſalutations of others alſo ſometimes. The Chriſtians, in the Primitiue Church, had a cuſtom in their meetings in the publicke Aſſemblies, to whetten their ſalutations, as it were, with a kiſſe; which the Apoſtle calls *a holy kiſſe*, not onely allowing it, but alſo commanding it. *Ruth. 2. 4.* BOAZ and his Reapers ſalute each other, he ſaying to them; *The Lord be with you*: they to him; *The Lord bleſſe thee*. The Angels themſelues haue vſed our formes of ſalutations, *Luk. 1.* Let no man therefore account of them as matters of ceremonie and faſhion, but as of a Chriſtian dutie, neceſſarily to be performed, vnleſſe it bee in ſome caſes, as when the performance of this dutie of ſalutation, may be a hinderance to other farre more neceſſary duties, *Luk. 10. 4.* *2. King. 4. 29.*

Secondly, in this example of PAULS ſalutations, wee may learne what kind of ſalutations ours muſt be, euen holy ſalutations, as being hearty prayers, wherein we craue the greateſt bleſſings that are, at the Lords hands, for the perſons ſaluted: here then are many kinds of ſalutations cenſured.

Fiſt, the prophane ſalutation of ſwearing Swaggers and rude Ruſſians, which is not any holy forme

Doſt.

Salutations muſt be holy, and

Not prophane,

forme or prayer vnto God, but a most fearfull tearing and rending of the name of God in pieces, by most horrible Oathes.

Not perfidious,

Secondly, the perfidious salutation, such a one as IUDAS his was, who betrayed his Master with a kisse: and IOAB'S, who cloking his inward malice with sweet and sugred salutations, most villanously murdered valiant ABNER, euen in the act of saluting.

Not formall.

Thirdly, the formall and customarie, and with all nice, curious, and affected kind of saluting, when men are so full of their ceremonies and complements, that they make themselves foolish and ridiculous. And herein consists all their grace of their greetings, in courting, and congeying, and ducking, and such other gestures: but that which is the very pith and marrow of a Christian salutation, the lifting vp of the heart to God, in desiring the welfare of those they salute, is wholly wanting. Gestures in saluting are good and commendable, so they may stand with comelineffe, and the simplicity of Christianitie. But this is a fault, euen in many, who yet are not so fond and so full of affectation in their salutations as others, that in saluting their Brethren, with those good and holy formes in common vse, as, *God be with you, God saue you, &c.* they take the holy Name of God in vaine, not hauing their hearts lifted vp to God, whose name they call vpon, but only speaking of custome, and so not minding what they say: A fault in most; and it ought to be a matter of humiliation vnto vs, as being an argument

ment both of the want of feare to God, and loue to our Neighbour. Salutations are Prayers to the Lord, and therefore the name of the Lord must with all reuerence be thought vpon, when they are vsed. Some hence take occasion to neglect this dutie, because they are Prayers, and they thinke it not lawfull to wish well in Prayer to euery one wee meete, who sometimes may haply be going about some wicked enterprife.

But besides, that Charitie biddeth vs to thinke and hope the best in matters of vncertaintie, they should haue remembred that of our Sauour, *Luke 10. Into whatsoeuer house yee goe, say, Peace be vnto this house, and if the Sonne of peace be in the house, your peace shall come vpon it, if not, your peace shall returne vpon you.* So then, there is no hurt done whomsoeuer we salute, so it be not a notorious Heretike, or some such offender, not much vnlike, *2. Ioh.* but if wee salute the children of God, wee doe good to them, our salutations are effectuell meanes through the blessing of God, to bring vpon them the good desired. If others, we doe good to our selues, that good wee desire to them, shall bee granted to our selues. The summe then of this whole point of salutation, in a word, is thus much: first, that we conscientiously performe this dutie both by word and writing, Superiours to their Inferiours, as well as on the contrary, euen Kings to their Subiects, to strangers as well as to those of our acquaintance, *Luk. 10. 2.* that we doe it in a holy manner, feeling our hearts with reuerence, both affected to God,
and

and enlarged in loue to our Brethren. Thus much in generall.

In this salutation more particularly, wee are to consider these two points :

- | | | | | |
|---|----|--------------------------------------|---|------------------|
| { | 1. | The <i>things</i> that PAUL wisheth, | { | 1. <i>Grace,</i> |
| | | | { | 2. <i>Peace.</i> |
| { | 2. | From whom hee wisheth them, | { | 1. From God |
| | | | { | the Father, |
| | | | { | 2. From Ie- |
| | | | { | sus Christ |
| | | | { | our Lord. |

First, for the *things desired*. The former of them is *Grace*.

This word *Grace*, often is taken for the gifts of the Spirit, by a Metonymie of the efficient, because they come vnto vs by the grace and free fauour of God, as *Iohn 1. 16.* *And of his fullnesse haue we all receiued grace vpon grace :* and *Verse 17.* *Grace and Truth came by Iesus Christ :* and *2. Cor. 12.* *My grace is sufficient for thee.* But this grace is not here principally meant by the Apostle in this place.

Therefore, there is a second, and that more proper signification of this word *Grace*. for the fauour and good will of God, as *Ephes. 2. 8.* For by grace are yee saued through faith. And this is that which herethe Apostle wisheth to PHILEMON.

Now, this *Grace* and *Fauour* of GOD is two-fold.

First that fauour of God whereby he purposeth to make vs capable of his fauour, and fit to be fauoured of him, when as in our selues there was no matter

Grace, how taken.

Two degrees of Gods loue.

matter of fauour, but only of displeasure. The giuing of Christ vnto vs, and all the benefits which wee receiue in Christ, are made fruits and effects of this fauour, *Rom 5.15. Much more the grace of God, and the gift by grace, hath abounded to many.* The gift by grace is iustification and reconciliation with God. A man would thinke wee could not be in the loue and fauour of God, till Christ had reconciled vs. I, but that Christ is giuen vnto vs to be our Reconciler. Whence comes this but of the fauour of God, namely, this first kind of fauour, whereby God goeth about to fit and prepare vs for his fauour? So the Apostle directly affirmeth, *Rom 5. God setteth out his loue vnto vs, that when we were sinners, Christ dyed for vs; and Christ himselfe, Ioh.3.16. God soloned the world, that he sent his only begotten Sonne:* which is to be vnderstood of such a kind of loue and fauour, whereby hee is willing, as it were, and desirous to fauour vs, and not otherwise. For how then could wee be said to be reconciled to God by Christ, if before wee were actually in the loue and fauour of God? And of this grace our election is made a fruit, *Ephes.1.5,6. Who hath predestinated vs to the glorie of his grace, whereby hee hath freely made vs accepted in his Beloued, that is, whereby he hath predestinated vs.*

Secondly, there is another degree of Gods fauour, when hauing a desire to fauour vs, and a free disposition to doe vs good, and because it would not stand with his Iustice to fauour the vile and abominable, hauing further of his owne good pleasure

sure in Christ, fitted vs 'or his fauour, he doth now take a singular pleasure and delight in vs. So then there is a fauour, whereby God makes vs, as I may say, fauourable, such as may be fauoured, and it is the description of the Apottle himsele, *Ephes. 1. 6. By the which grace he hath made vs accepted.* And there is a further fauour whereby hauing made vs accepted, that is, such as may be accepted, he doth indeed accept vs, and is exceedingly well pleased with vs. This may be called the *faueur of complacency.* And this is that fauour which so often in the *Psalmes* is called the *light of Gods countenance.* The consideration of these distinct, not kinds, but degrees of Gods fauour, is very necessary. For hereby wee shall see how the death of Christ is both the cause and the effect of the fauour of God. A cause of this latter fauour, an effect of the former: hereby also we see, how both the fauour of God is merited by Christ for vs, and yet free, because it was of the free fauour of God, to vouchsafe vnto vs the merits of Christ, for the procuring of his fauour. Now in this place both these fauours are meant. So that the full meaning of the Apostle, saying, *Grace be vnto you from God,* is this: The Lord grant vnto you his fauour, both that fauour whereby you may be made capable of his fauour in being iustified through Christ, as also that sweet acceptation of you being thus fitted for his fauour.

Obiect.

What need the Apostle wish vnto them the first fauour, since that was granted vnto them from euerlasting as also some fruits thereof, namely, their election

Election in Christ, and in time the other fruits thereof, their ingrafting into Christ, Iustification and Adoption?

Though God had vouchsafed them this fauour before all Worlds, and they by it were made fit to be entertained into his speciall fauour, yet PAUL might pray, that God would continue it still towards them. For as it was the cause of those good things, which makes vs acceptable to God; so likewise is it the cause of the continuance of them, namely, of Christ, and all his Blessings, and so consequently, of our Acceptation: for we are readie to forfeit Christ and his Righteousnesse dayly, and so to lose all that Grace which by his meanes we haue with God. Therefore it is needfull, that still wee should require that first degree of Gods fauour to hold out, and be continued towards vs, for the continuation of all other mercies whatsoever, which depend vpon it. And in truth, this second fauour being an effect of the former, hee that desireth the latter, must needs withall desire the former. But, as I take it, both here and elsewhere the word Grace especially is to be vnderstood of the latter degree of Gods fauour, which is the most proper signification of the Word: as when wee say, Hee is in great grace with the King. And that which the Apostle addeth, from IESVS CHRIST, declareth the same who is the effecter of this second fauour, but an effect of the former. But yet the other Grace is alwayes necessarily to be included. First then the Apostle prayeth for these to whom hee

Ans.

Doct. 1.
The cause of
Gods fauour.

writeth, that God would lift vp the light of his countenance vpon them; and secondly, for that purpose, because the pure eyes of God cannot behold iniquitie, such as they were in themselves, that he would of his free fauour worke and continue that in them, which might draw his sweet eye towards them, and cause him to cast a gracious and amiable aspect vpon them.

First, from hence let vs obserue the chiefeft and principallest cause of Gods fauour to vs, namely, his owne free will and gracious disposition to fauour vs. For though, indeed, Christs obedience doe merit the fauour of God for vs, yet there was nothing in vs, to merit at Gods hand that so precious a Treasure, but it is a free gift of Gods grace; as the Apostle notably sheweth, *Rom. 8. Who ha-
ning giuen vs his owne Sonne*; the word signifieth to giue *gratis*, and freely. So then, Gods grace being the cause of Christ his being giuen, it is also the cause of that acceptance which wee find with him, through Christ: for that which is the cause of the cause, is the cause of the thing caused. And therefore Grace is the cause of Grace, that is to say, Gods owne gracious inclination of his Will towards vs, to doe good to vs, is the cause of that so great grace which we find in his eyes. And herein differeth Gods fauour from mans; Mans fauour, though it make him doe good to the partie fauoured, yet first of all it presupposeth some good in the man fauoured; an attractiue, and drawer of this his fauour. Now Gods fauour, as it is the
cause

cause of all other mercies wee dayly receiue, so is it also the cause of it selfe, as wee shewed; and therefore it doth not presuppose any good thing in vs before, but bringeth with it that good thing, namely, CHRIST IESVS, which must vphold and maintaine this his fauour.

The vse of this Doctrine, is to humble vs in our selues, as hauing not the least sparke of goodnesse in our selues, and to make vs ascribe all prayse and glorie in euerie thing to God, whose Grace is the fountaine and foundation of all good things whatsoever. Let no man then talke of Christs merites, and therefore, in this regard clayme the fauour of God, and life eternall, as his due. From whence is it, that we haue Christs merites imputed vnto vs, and the imputation of them daily continued, but of the free mercie of God? And so for all this, the Apostle, *Rom. 3.* sayes, *We are iustified freely by his Grace.* Though wee are clothed with Bracelets, Jewels, and Ornaments, wherewithall Gods holy Eye is affected, *Ezech. 16.* yet haue we no cause to be proud, for it was God that put vpon vs these Robes, when wee were in our ragges and filthie nastinesse; and so he doth but loue his owne beautie in vs.

Secondly, in the example of PAUL, in all his Salutations wishing first of all Grace, that is, the fauour of God, we learne what it is that we should chiefly and principally desire, eyther for our selues, or others, our children, wiues, kindred, fathers and mothers, acquaintance, &c. viz. this Grace of S. PAUL. *Psal. 46.* *Many say, Who will shew vs any good? Lord, lift*

Doct. 2.
The grace and
faueur of God
to be desired
aboue all things.

thou up the light of thy countenance. And ABRAHAM wish for ISMAEL was, *Oh that ISMAEL might line in thy sight!* ABRAHAM had goods ynough to leaue ISMAEL, but that contented him not; hee desired better things for him, That he might be ioint-heire of the gracious Promise together with ISAAC.

The reason why we should thus desire this Blessing, is specially in these two regards:

2. *Reasons.*

First, Gods fauour is the ground of all other Mercies whatsoeuer: It is the maine and Mother-Blessing, the very Seed of all other Mercies whatsoeuer; so that in desiring it, we desire all other; and getting it, we get other. This is the reason men seek, as SALOMON speakes, after the face of the Ruler, to get into fauour with him, because his fauour is as the latter Raine, and promiseth a fruitfull Haruest of many benefits. Hereupon it is, that those who are in fauour with Princes, presume so farre, and make themselues sure of any thing. As HAMAN being asked by the King, What should bee done to the man whom the King in speciall fauour would honour? could answer readily, presuming himselfe to be the man, by reason of his ingraftment in the Kings heart; *Let them bring for him Royall Apparell, the Kings Horse, and Crowne, and proclaime, Thus shall it be done, &c.* How much more then, vpon this ground, should wee seeke for the fauour and face of God? For what may we not promise to our selues vpon his fauour? What not shall be done to the man whom this great King fauoreth? *Ps. 149. This honor shall be done to his favorites.*

For

For Kings are not able to doe all things as they would, to gratifie those they loue; but God is able to doe for his, euen more then he will doe; his Power exceedeth his Will. But the will euen of the mightiest Monarchs oftentimes goeth beyond their power. They want occasions and oportunities to pleasure those whom they fauour; yea further, many times they are preuented, before those occasions fall out, by sudden death: therefore most excellently the Psalmist, *Psal. 146. Trust not in mortall Princes,* that is, in their fauour and grace, *for their breath is in their nostrils, and their thoughts perisb.* They haue many thoughts and purposes to aduance such and such: but euen whiles they are in these thoughts, commeth the voyce, *Thou foole, this night shall they take away thy soule from thee;* and then what shall become of thy thoughts; or what good shalt thou, poore man, haue, that trustedst in those thoughts? But hee that relies vpon Gods fauour, shall neuer be deceiued, nor disappointed. Therefore, in the fore-named place, the Prophet addeth, *Blessed is the man that trusteth in God,* Why so? *who made Heauen and Earth, the Sea, and all that therein is, which keepeth fidelitie for euer.* Where, besides the infinite power of God, able to doe all things, a further reason is added, to make vs bold to build vpon Gods fauor, *viz.* the faithfulnessse and constancie of this his loue: Whom hee loues, hee loues to the end; whereas a mans loue is often a lying loue, like a deceitfull Bow, *Iob. 9.* It giues the slip to those that are most of all interessed in it.

Let vs therefore giue ouer our too too greedie desire of the fauour of men, specially great Ones: Let vs labour for Gods grace, and this will bring with it, mans. As it is said of our Sauior, *Luk. 2. That he grew in fauour*, first, *with God*. secondly *with man*. Therefore DAVID in the fourth Psalm, though in disgrace with SAUL, yet prayeth not for the light of SAULS countenance, but onely of Gods. And so PAUL in all his Epistles, though the Churches he writes vnto, were in the disgrace of the Heatherd Emperors, yet still he wisheth vnto them Grace, not from gracelesse NERO, but *from God the Father, and our Lord Iesus Christ*; this being the meanes to attaine, as all other benefits, so likewise this of grace with men. *Prou. 17. when a mans wayes please the Lord,* (and so the Lord will be well pleased with him) *his very enemies shall become his friends.*

Secondly, Gods grace is in stead of all other blessings, in case they be wanting. As ELKANAH said to his wife, complaining for want of children; *Am not I in stead of tenne Sonnes to thee?* Doth not my loue and husband-like affection, wherewithall I embrace thee, make amends for children? So speaketh Gods fauour to all those that haue their part in it; Am not I vnto thee in stead of Riches, Friends, Grace and Glorie, and Greatnesse in the World? Though indeed Gods fauour shall not be so perfectly and fully all in all, till the life to come, *1. Cor. 15.* yet even in this life, in some measure, it is all in all vnto them so, that they crie out with DAVID, *Psal. 73. Whom haue wee in Heauen, &c?*

As

As *Manna* was to the *Israelites* that Meat which they desired, whether *Flesh* or *Fish*; in this regard are we further to hunger and thirst after this Grace, and in a holy kind of ambition, strue for this fauor. It will bring exceeding comfort and contentment in all our wants; yea, it will make a through supply of all our wants. As God answered *PAVL*, complaining of the pricke of the flesh, *My Grace is sufficient for thee*: Which though we expound of the gifts of Grace and Sanctification; yet wee are to know, that these were no otherwise sufficient for him, then as they were fruits, and so testimonies of Gods fauour.

Thirdly, Since whatsoeuer wee desire, wee are likewise to seeke it, in the vse of the meanes, *PAVL* in his example commending vnto vs the desire of Gods fauour, withall further sheweth vs, that wee must vse meanes for the attainment of it. True it is, that the first fauour of God to whomsoeuer it is, it was before all Worlds, and therefore we can doo nothing for the attainment of it. But that second degree of Gods fauour, though in regard of Gods Decree it was giuen vs before all Worlds too, as *Paul* witnesseth, *2. Tim. 1. 9.* yet wee are not actually possessed of it, till we be called and iustified. And though they procure not themselues (for we maintaine against the Papists, that the grace which makes vs gracefull, is not any inherēt grace in our selues, but it is the free gift of God in Christ) yet at that very time hee bestoweth this Iewell vpon them, hee surreth vp in them an earnest desire, and a proportionable

Doct. 3.

tionable endeouour after it. It is Iesus Christ, indeed, that bringeth vs into fauour with God: yer withall, when the Father giueth vs this gift, hee makes vs also vse meanes not so much, indeed, for the attainment of it, as for our owne assurance of the attainment thereof.

Quest.

What then are those things which we must doe for this purpose?

Ans.

*Three meanes
whereby we may
attaine to the
fauour of God.*

First, taking thorow-notice of that disgrace and displeasure thou art in with God, and that most deservedly for thy sinnes, thou must first of all come as BENHADADS Seruants came to AHAB, euen, with a Halter about thy necke, creeping and crouching before the Throne of Grace, abasing and abiecting thy selfe at his Footstoole, in the humble and penitent confession of thy sinnes. We see man being iustly offended with vs for some iniurie offered him, will not vouchsafe vs his fauour, till wee haue humbled our selues before him, and confessed our fault, witnessing our vnfained grieve for the same. And thinke wee to haue God fauourable vnto vs, who neuer yet were touched with any sorrow for displeasing him, nor in this sorrow haue prostrated our selues at his feete, with bleeding hearts lamenting and bewayling our offences?

Thou then that desirest the fauour of GOD, come vnto him with this sacrifice of a bruised and broken spirit, and thou shalt be accepted, *Psal. 51.* Thou shalt finde the saying of the Apostle most true, *God resisteth the proud, and giueth grace to the humble.* This must terrifie the impenitent, whose hearts

hearts will not relent, who sinne freely and merrily,
Drinking in iniquitie, as the fish drinketh in water:
neuer saying so much, as, *What haue I done?*

Assuredly, they are out of the fauour of God.
An humbled heart for sinne is the first step to the
fauour of God.

Secondly, thou must shrowd thy selfe vnder
Christs wings. ~~Clothe~~ thy selfe with his righteous-
nesse and the precious Robes thereof, that so thou
mayest appeare amiable and louely in the eyes of
the Lord, for in Christ only is the Father well plea-
sed: and so if thou wouldst haue him well pleased
with thee, thou must become a member of him,
bone of his bone, and flesh of his flesh. This thou
doest, when by Faith thou layest hold vpon Christs
righteousnesse, and gripest the promises of the Go-
spell. And this act of Faith sheweth it selfe most of
all in earnest Prayer and Deprecation, when thou
cryest with strong cries, *Forgiue me my trespasses. Ac-*
cording to the multitude of thy mercies, blot out my of-
fences. These be the wrestlings of IACOB, who
would not let the Lord goe till he had blessed him.
If thou wouldst find grace, thou must come, and
in this manner knocke at the gate of Grace, and it
shall be opened vnto thee. How can wee looke to
haue grace with God, when he offering vs his Sonne
as a meanes thereof, wee will not reach forth the
hand of our Faith to take him?

Thirdly, by Faith hauing clad thy selfe with the
Robes of Christ: imputed righteousness, thou
must be clothed vpon with the garment of thy own
righ-

righteousnesse and obedience, which, howsoever being in it selfe a menstruous cloth as it comes from vs, yet being of the Spirits owne weauing, in that regard is acceptable to God, and causeth him to take a further delight in vs. *Pro. 3. 3. Let not Mercy and Truth depart from thee, so shalt thou haue fauour with God and man. Pro. 11. 20. They that are upright in their way, are his delight.* If then we would be Gods Fauoured and Beloued, we must put on that party-coloured Coate of the Apostle, *Col. 3. 12: consisting of many parts, Of Humblenesse, Mercy, Kindnesse, and long Suffering, &c.* then shall that be verified, *Psal. 45. 11. The King shall delight in thy beautie:* and that *Cant. 4 9. My faire One, thou hast wounded my heart with one of thine eyes, and with a chaine about thy neck.* Looke how the Spouse, that being beautifull of her selfe, is withall set forth and decked with precious ornaments, is gracious in the eyes of her Louer: so shalt thou be in Gods, when thou appearest before him in the beautifull face and pleasant rayment of a new creature in Christ Iesus, for then thou art made partaker of the diuine Nature. And God in thee seeing himselfe, an Image of his owne Holinesse and Righteousnesse, thou being with DAVID a man after his owne heart: how can hee but take great pleasure in thee, if so bee hee take pleasure in himselfe? Thou then, who hast not this pleasant rayment of the new man, but the torne rags of the old man, thou that lyest wallowing in the mire of sinne, a forlorne nasty creature, thou that still retaynest the old *Ethiopian* hide and Black-mores skin, these foule

foule Leopard spots, how thinkest thou, that the pure and cleere eyes of the Lord can abide the sight of so filthy and deformed an obiect? Hee that can performe these three duties, may assure himselfe of Gods fauour. Thus much for the first thing desired, namely, *Grace*.

The second followeth, *and Peace*. I doe willingly assent to those, who by *Peace* doe vnderstand all prosperitie and felicitie, both earthly and heavenly in this life, and that to come. In the ordinary salutation among the Iewes, wherein they wished peace to the saluted, *Luk. 10.* I thinke only outward prosperitie was meant by peace. But as the Apostles augmented the ordinary forme of salutation, by adding *Grace* to *Peace*, because they preached in the Gospell the free *Grace* of God for our saluation, so by the same reason may it well be thought, that they enlarged the signification of this word *Peace*, euen to inward peace, as well as to outward, specially their Gospell, being the Gospell and glad tydings of that *Peace*. Extending therefore the signification of this word, in this Apostolicall salutation further, then it was taken in the common greetings of the Iewes, it may comprehend all these things within his circuit.

First, the inward *peace of Conscience* with God, which springeth out of the grace and fauor of God, *Rom 5 1.* A mans conscience will neuer be at quiet within him, till it feele this grace. There will bee nothing there, but the vncomfortable darknesse of terrors and astonishments, till the light of Gods coun-

*Four things
comprehended
under Peace.*

countenance arise and shine vpon it.

Secondly, *The peace of Charitie* among our selues, of which the Apostle: *Be at peace among your selues: Let the peace of God rule in your hearts.* This also is an effect of Gods grace, which as it maketh a man at peace with himselve and God, so with his Brethren.

The loue of God shed into our hearts, will make vs loue our Brethren also: There can be no true loue then among those that are not in fauour with God, but they liue together like Wolues & Beares. But when our God hath vouchsafed vs his grace, he changes our Woluith and Tygrish natures, accomplishing that which is prophesied, *Esa. 11.*

Thirdly, *The peace of Amitie*, and a holy kind of League with all Gods creatures. *Iob 5. The stones of the field shall be at peace with thee.* This also is an effect of grace: for when we haue his fauour, who is the Lord, wee haue the good will also of his seruants the creatures. *Rom. 8. If hee bee with vs, who can be against vs?* for all things are at his command, who is the Lord of Hosts. Nay, who shall not be for vs? On the contrarie, Oh the miseries of the man in disgrace with God! all the creatures are at enmitie and at variance with vs, being out of Gods fauour. The senselesse creatures themselues in their kind rise vp against vs, to fight the Lords battails against vs, as the heauens did fight against Siserā, *Iudg 5.*

Fourthly, *Outward Prosperitie* and good successe in our wayes; so it is commonly taken in all their salutations, as *1. Chron. 12. 18. Peace be vnto thee,*

O sonne of ISHAI. And, *2. King. 9.* *Is it peace?* the salutation of IEHORAM to IEHV. Hence it is, euen from this manner of saluting, all kind and good dealing is set out in the Scripture by this phrase of *speaking peace*, as *Psal. 85.* God sayes, *I will speake peace to my people.*

Now, the reason why outward prosperitie is signified by this name of *peace*, is, first, because to the godly they are Pawnes and Pledges of that sweet Peace they haue with God. Secondly, they are notable Maintayners of the peace and quietnesse of our affections; for in the want of outward things how are we disquieted and vnsettled!

But Peace, in this fourth signification, is so taken for outward prosperitie, that which all this outward Prosperitie hath Securitie annexed vnto it, and is a fore-runner and beginning of that eternall Prosperitie and Felicitie in Gods Kingdome; for both these things are vnderstood by the name of Peace. *Securitie, Psal. 4. 9.* *I will lay me downe and sleepe in peace:* first, securely, and the *perfection of all prosperitie*, in the life to come. *Psal. 37.* *Marke the iust man, the end of that man is peace.*

First, from hence obserue, that as wee may lawfully desire for our selues and others outward prosperitie, and the blessing of this life, *Giue vs our daily bread,* *Petit. 4.* *Food conuenient,* *Pro. 30.* so how and in what manner we must desire them.

First, hauing desired grace in the first place. *Mat. 6.* *First seeke the Kingdome of God:* and then in the second place we may seeke temporall things: but now
men

Dott. 1.

*We may lawfully
desire outward
blessings, and
hon.*

men are all for peace: *Who will shew vs any good?* few or none for grace.: peaceable men, as I may call them enough, very few gracious men that doe first of all seeke Gods grace, and then in the second place peace.

Secondly, in desiring of outward things, wee must moderate our desires, that they goe not beyond their bounds, to desire abundance and superfluitie of them; for we desire them by the name of Peace: therefore no more must wee desire, but that which will serue vs, to attend the works of our Calling with free and quiet minds, without disturbance or distraction. Thus AGAR prayed against pouer- tie, and for a competency of outward things, lest otherwise falling into Satans snare, hee should take the name of God in vaine. Thus farre may our desires goe. And our heauenly Father knoweth wee stand in need of these things, namely, of a competency of them, as a very necessarie helpe for Gods seruice.

*Dott. 2.
Peace is a fruit
of Grace.*

Secondly, againe, PAUL first desiring Grace, and then Peace, sheweth vs that peace, namely, outward prosperitie, is a fruit of Grace, and so, that the needest and most compendious way to get peace, is first to get grace and fauour with God. IOSEPH and DAVID had wonderfull successe in all their wayes, and the reason the holy Ghost yeeldeth thereof, is this; *The Lord was with them, Genes. 39. 1 Sam. 18. The way of man*, first, of the iust man, of whom hee had formerly spoken, *is directed by the Lord*: but what is the reason hereof? *Because the Lord loneth his way:*

way: that is, is well pleased with him and his course of life, *Psal. 37. 23.* therefore hee had shewed before, how the wicked man borrowes, and payes not againe, though rich and wealthy, whereas the godly, though poore, is able to lend. And all this, because as he addeth, *Vers. 22. The blessed of the Lord shall inherit the Land.* It is the grace and blessing of God that is all in all. And as it is the cause of good successe in the generall course of our liues, so likewise in euery particular action. *Psal. 44.* The *Israelites* victorie ouer the *Canaanites*, is ascribed, not to Sword or Bow, but to the light of Gods countenance, because hee did fauour them. *NOAH'S* preservation in the Floud; *MARIES* honour to bee Christs Mother, giuen to this cause, they found fauour with God. Would we then enjoy the comforts of this life? would we prosper and thrive in our endeouours, and works of our Calling? Labour then for Gods grace and fauour. Grace is the onely meanes to draw on Peace. When wee haue got Christs righteousness, it is that Grace which makes vs gracefull to God: *Matth. 6.* then outward things come voluntarie, as it were, & of their owne accord, without our seeking or desiring: no maruell then if oftentimes things goe crosse with vs, wee by our sinnes hauing drawne downe the curse of God vpon all our enterprises. This is the reason why Gods children liue better, euen with greater credit and reputation in the world with a little, then many times the wicked doe, which haue farre more. Gods blessing sets forward the one, and his curse blowes vpon the other.

But

Object.

But we oftentimes see those that are not in greatest fauour with God, abounding with these earthly blessings. *Psal. 17. The men of this world, whose bellies thou fillest and fatest with the hid treasures of the earth.* And on the contrarie, those that haue greatest store of Grace, to haue a very small pittance of Peace.

Answ.

First, *For the godly*, who hauing their part in grace, haue alwayes in some measure their portion in peace also: for *first*, The end of all his afflictions, whereto they are disposed, is peace. *Psal. 37. The end of the iust man is peace.*

Secondly, He hath the *peace of Securitie* in his greatest distresses. *Psal. 3. 6. I laid mee downe and slept, and rose againe, because thou, Lord, sustaynedst me: and Psal. 4. 9. I will sleepe in peace.*

Thirdly, He hath the *peace of Contentation*, Grace supplying and sweetning the want of Peace, and turning very Warre it selfe into Peace, darknesse into light to the godly, his heart is at rest and at peace within it selfe.

There is no warring of the affections against God, whatsoeuer his outward estate is. Therefore, *Psal. 37. A little to the righteous, is more then great riches to the wicked: for, godlinesse is great gayne, bringing contentation.*

Secondly, *For the wicked*. It is farre otherwise with them in their peace, which being a gracelesse peace, a peace not founded on grace, is in truth a peacelesse peace, for in the midst of their peace they want the *peace of Securitie*, their hearts tremble like

like an Aspen leafe, in feare of change; or if they haue securitie, it is a presumptuous and false securitie; for when they crie, *Peace, Peace, then is their destruction at hand*, 1. *Theff.* 5. 3. And let their Peace be neuer so flourishing, yet still want they the *Peace of Contentation*; they thinke all too little: if they had the whole World, with ALEXANDER, they would grieue there were no more for them to get. Again, as the end of the godly mans Warfare is Peace, so the end of the wicked mans Peace, is Warfare, euen an eternall Warfare, and wrestling with the anger of God in Hell. Therefore a sound and safe Peace ariseth onely from the Grace of God. The Peace of the wicked deserueth not the name of Peace: *There is no Peace, sayth my God, to the wicked, Esa.* 57.

Thus much for the things desired. Now let vs see from whom they are desired: first, *from God the Father*; secondly, *Christ Iesus our Lord*.

The Holy Ghost is not here excluded, though not named. But in all actions of God, respecting the creatures, when one Person is named, the rest are to be included.

By God, being here opposed to Iesus Christ, wee are to vnderstand the first Person; who is called our Father, not onely in regard of Creation, *Luk.* 3. ADAM *the sonne of God*, *Heb.* 12. *the Father of Spirits*; but also, and especially, of adoption in Christ: And that to this end, that as wee might hence assure our selues, that God will euery way carrie himsele as a Father to vs, so wee should

Doff.

teach our selues the behauior and dutifull disposition of good sonnes towards him.

But here more specially marke, what is the cause of Gods fauour, namely, God himselte. Grace, the fauour of God, be vnto you, from God. It comes not then from any thing in our selues; from any fore-seene workes, or worthinesse of ours. But of this more before.

The second Author of this Grace and Peace, is IESVS CHRIST.

First, He is the Author of Grace, of both degrees: of the first degree of Grace, as God; of the second, onely as God-man, as Mediatour.

Some of the Papists, who teach, That the Grace making vs gracefull, is the gift of Regeneration in vs, doe yet acknowledge the first degree of Gods fauour to be of himselte, who of his owne free fauour giues vs this gift, whereby according to them he maketh vs worthie of his fauour. But here we learne, that as the first degree of Gods fauour, so likewise the second, is not of our selues. First, the Apostle sayth, *Grace be to you from God*. I, but they might say, How should we come to be gracious in Gods eyes? PAUL therefore addes, as shewing the meritorious cause of Gods fauour, *and from Iesus Christ*: He sayes not, and from the habite of Regeneration.

CHRIST IESVS then is the Grace that makes vs gracefull: Hee hath all the Grace of God; Hee is euē full of it, and of his fulnesse wee receiue our share of it. The fauour of God lights vpon Christ,

Christ, and then from him it is deriued to vs. It is not any thing in thy selfe, that can draw the gracious eye of God towards thee. Saint PETER commands vs to *trust perfectly in that grace which commends vs to God, 1. Pet. 1.* but wee may not trust in a creature, as is any infused habit of grace. Therefore we must abandon all other things, and cleaue onely to Christ, by whom onely wee haue access to the Throne of Grace.

Secondly, he is the Author of Peace. Euen outward things themselues come to vs by Christ, wee lost our right vnto them in ADAM, and wee recouer it not but in Christ.

First then we learne, that the true Christian is the only right owner of Peace. All others are but vsurpers, for these outward things are appendances of Christs righteousness, and are entayled thereto, *Matth. 6. 33.*

Secondly, we are taught to vse all the blessings of this life, Christianly, moderately, and thankfully, for they are purchased for vs with no lesse price then the blood of Christ. And when we exceed in the vse of any outward comfort, meate, drinke, sport, &c. wee are iniurious to the blood of Christ, as though, by it, were purchased for vs a lawlesse libertie, for licentiousnesse, wantonnesse, and drunkennesse, &c. Christs blood hath bought vs right to the moderate vse of all comforts: if we goe further, we goe beyond our right, and vsurpe vpon the creature. This checketh those that vse vnlawfull recreations, or lawfull, vnlawfully: for our outwards

*True Christians
only true owners*

*How outward
blessings must be
vsed.*

peace is to be receiued from Christ, as the Author thereof.

Oh that we could thinke of this, when the creatures present themselues vnto vs, though not to keepe our selues wholly from the vse of them, as DAVID did, from drinking that Water which his three Worthies brought him, because it was the Water of Bloud; yet from the abuse of them, in Gluttonie, Surfetting, and Drunkennesse, because they are the bloud of Iesus Christ! and by the eye of faith we must behold the bloud of Christ swimming in euery dish that comes to the table. This is the onely lawce to sweeten our meat, and all other outward comforts whatsoever: for we may with good consciences vse them, when we can receiue them as fruits of the bloudshed of Christ. And this is, of all others, the most effectuall retentive from immoderate excesse & intemperancie, in the vse of any creature, to consider the dearenesse of the price where-with it was bought for vs.

Thirdly, being in Christ, wee must comfort and content our selues in all estates; for hee is a Storehouse and Treasurie of all Grace and Peace to all that are his: *Peace I leaue with you; my Peace I giue vnto you, not as the world giueth it; let not your heart be troubled, nor feare, John 14.*

Christ Iesus is described by the Title of his Lordship; *Our Lord.*

Where we are to learne, that Christ is a *Iesus* to none, a dispencer of Grace and Peace to none, but to those to whom hee is a *Lord*. The world would

would haue him a *IESVS*, a *Sauour*, but in no case a *Lord*. They will not beare the burden of his yoke, yet they will needes haue him beare the burden of their sinnes. But till Christ be become our Lord, wee can haue no assurance hee is our Sauour.

This I note the rather, because euen at this time, when wee celebrate the memorie of our Sauours Incarnation, wee most of all denie him the right of his Lordship, taking libertie to breake out into all outrage of sinne.



VERS. 4, 5.

*I giue thanks to my God, alwayes making mention
of you in my prayers,
Hearing of thy loue and faith, &c.*



Ere beginneth the third part of the Preface of this Epistle, namely, an Insinuation; whereby *PAVL*, in godly wisdom, to make a more easie way for his Petition, doth labour to possesse *PHILEMON* with an opinion and conceit of his owne loue and affection towards him; and this hee doth, by letting him vnderstand two effects of his loue towards him: first, his *congratulation* and reioycing with him for his good, namely, those Graces God had bestowed vpon him; the which *gratulation* is propounded in a *Thanksgiving*,

I giue thanks to my God: secondly, his *continuell praying* for him; both these, *viz.* both Thanksgiuing and Prayer, set forth by the causes which caused him to pray and giue thanks. *VERS. 5. Hearing of thy loue &c.* More specially the Prayer is set forth by the matter thereof, *VERS. 6.* And then the Thanksgiuing, by the speciall and proper cause thereof, *VERS. 7.* Of all which in their places.

Doct.

*The manner of
true congratulation.*

First, For his Gratulation, or reioycing with PHILEMON in his Graces, it is set downe in the forme of Thanksgiuing, *I thanke my God.* Where obserue, first, the manner of true Christian congratulating and reioycing with our friends, for any good thing they haue; namely, to reioyce in the Lord; giuing him first of all his due, the prayse of all that good they haue. The reioycing of the world is carnall and prophane. God is neuer so much as thought vpon. The parties whom wee congratulate, they are dignified and almost deified. O, I admire your Wisdome, Eloquence, Learning, &c. will the Flatterer, or the inordinate loue of his friend, say. But PAUL would say, I admire the goodnesse and mercie of God towards you, in enriching you with these gifts, I thanke God for your wisdome, &c. so all the prayse is giuen wholly to God, whereas before it was wholly deriued from God to man, and so God was defrauded and defeated of his right. Not that it is vnlawfull to prayse men, endued with the graces and gifts of Gods Spirit; nay, it is a durie we owe vnto them; but it must be performed in that wise sort, that God in the first place

place be prayſed: for by this meanes we ſhall both in our ſelues take away ſuſpition of flatterie, and in our brother commended, ſuſpition of pride. And this is the ſpeciall difference betwixt Chriſtian encouragement and flatterie. The former hath reſpect to Gods glorie, and the good of the partie encouraged; who hearing God prayſed for his gifts, is taught not to ſwell in a conceit of his owne worthineſſe, but to referre all to the glorie of God. The latter regardeth neyther; but as it robbeth God of his glorie, and transferreth it to the inſtrument, ſo it driueth the man flattered vpon the Rocks of Pride, Ambition, Vaine-glorie, and there often to make ſhipwracke of a good conſcience.

Secondly, The Title that PAUL giueth God in this his Thankſgiuing, *My God*. Here obſerue theſe two points.

Fiſt, The priuiledge of euery true Chriſtian. Hee hath a peculiaritie and ſpeciall proprietie in God; That looke as a man may ſay of his Inheritance, his Houſe and Lands, *Theſe be mine*; ſo hee may as truly ſay of God, *God is mine*; I am righted and intereſſed in him. This priuiledge is conferred vpon vs in the Couenant of Grace, which runnes in this tenor, *I will be thy God, and thou ſhalt be one of my people*. Wee aſſenting to the Condition of this Couenant, to become Gods, God forthwith becomes ours, ſo that we may now lay claime to him as our owne, hee hauing made ouer himſelfe to vs by Couenant. Hence it is, that the Apoſtle ſayth, *Rom. 5. 11*. Wee glorie or boalt of God, namely, as of our

Doct. 1.
The priuiledge
of a true Chri-
ſtian.

owne, being bound to vs, as the Husband to the Wife, by the Couenant of Marriage. Looke then, as the Husband is not his owne, but the proper possession of his Wife; so God is now no longer his owne, as it were, but the peculiar possession of his Saints.

This is a Doctrine of great comfort, That though thou hast not House, Lands, Mony, Friends, to call thine, yet there is a God in Heaven, whom thou mayest call thine; who being thy portion and possession, thou mayest ioyfully sing with DAVID, *Psal. 16. The lines are fallne to mee in a goodly ground, I haue a faire Heritage.* But this belongeth not to the wicked, because the Couenant is not made with them, by reason they agree not to the Condition of becoming Gods people. Therefore *Psal. 50.* God sayth to the wicked, *What hast thou to doe to take my Name in thy mouth?* to brag of me as thy God, *since thou hatest to be reformed?*

Doct. 2.

Secondly, The nature of true iustifying faith, which is, to apply God in speciall to the Beleeuer. True faith doth not onely beleeue, that God is the God of his Elect in generall, but that hee is his God in speciall, as PAUL here sayth, *My God.* And Christ on the Crosse, *My Lord, My God.* Christ presently answered THOMAS, Because thou hast seene, thou hast beleeued. Here then is true faith, when with PAUL, *Galat. 2. 2.* we can say, Christ hath loued me, hath giuen himselfe for me. This is more then an hypocrite and a temporarie professor can doe.

The

The second effect whereby PAVL declareth his loue towards them, is his dayly praying for them, *Making mention of you alwayes in my prayers.* First, in my priuate prayers.

First, euen in our priuate, and solitarie prayers, we must be mindfull of our Brethren. Many there are that in priuate Prayer not at all. Others, though they doe sometime pray priuately by themselves, yet then onely they pray for themselves. And so their priuate Prayers are too too priuate, priuate not onely in regard of the place where, but also in regard of the Spirit by which they are conceiued, they come from a priuate spirit, regarding themselves onely, and not touched with a feeling of the want of others. Saint PAVL writes not to any Church or particular man, but hee tells them, hee made mention of them in his Prayers. And we are to thinke, that hee did no lesse for many others, that hee neuer wrote to. Had he not the Spirit of loue, it would haue beene tedious vnto him, to haue rehearsed so many names. For we are not to imagine that this mention was onely in generall, vnder the name of Gods Church, for so hee prayed for those whose faith he neuer heard of. But most commonly hee makes this to be the cause of those prayers, which, he sayes, he daily offered for those he writes vnto, *The hearing of their faith and loue*, as here in this place.

Let vs therefore, according to this example of Saint PAVL, euen by name remember our Christian friends in our prayers, knowing that the performance

Doct. 1.
In our Prayers
we must be mind-
full of others.

Doct. 2.

*Thanksgiving
and Petition
must goe to-
gether.*

formance of this dutie is one speciall part of the communion of Saints.

Secondly, obserue, That PAUL did pray euen for those for whom hee gaue thanks : from whence it followeth, That there is no man so perfect, that hee hath need only to giue thanks for that good hee hath receiued, and not to aske some good thing he wanteth.

Vnto thanksgiuing therefore for our selues or others, Petition must be annexed both for the continuance and increase of that good wee giue thanks for. And to speake the truth, thanksgiuing doth necessarily carry vs to Petition, for in that wee giue thanks to God for any blessing, wee acknowledge him to be the Author thereof, then also the Continuer and Encreaser, and therefore to haue power to decrease, and take it away. When therefore we consider of those good things, which wee or others haue, and thereby in the ioy of our soules are prouoked to the praying of Gods name; we must then withall consider and meditate thus with our selues: This or that grace God hath begun in me, and I am wholly beholding to him for it. But vnlesse his grace follow mee to preserue that which hee hath begun, I shall lose all, for he it is that worketh both to will and to doe. Thus must wee reioyce with trembling, and giue thanks with prayer, tempering the ioy of our thanksgiuing, with the Christian feare of Prayer. And most true it is, that he which feelth most ioy in the fruition of any blessing, is most fearfull of losing it. And therefore in his feare
of

of losing it, vnto that thanksgiuing which his ioy caused, hee will adioyne earnest Prayer for the continuance of it. Wee must not then be like the Pharise in the Gospell, who onely giueth thanks, but thinking himselfe full and perfect, and complete, asketh nothing. But as the feeling of Gods goodnesse must stirre vs to thanksgiuing; so the feeling of our wants and weaknesse, mixed alwayes with those things wherein Gods goodnesse sheweth it selfe, must drive vs to prayer.

Thirdly, wee may obserue, that PHILEMON was such an one as ministred to PAUL iust occasion, as of Prayer, so likewise of Thanksgiuing. Wee must labour herein to be like him, that others, specially Gods Ministers, who eyther see vs, or heare of vs, may haue cause not onely to pray for vs, but also to praye God for vs.

Many there are that we haue cause to pray for, and that with great griefe that they are so bad. But there is small matter for thanksgiuing in them. But we should be such, that our friends may pray for vs, not with griefe, but ioy, and giuing of thanks vnto God for vs.

Doct. 3.



VERS. 5.

*Hearing of thy loue and faith which thou hast towards
the Lord Iesus, and towards all Saints.*

BOth the effects of PAULS loue to PHILEMON, Thankesgiuing and Prayer, are here both set forth by the cause moouing him both to giue thanks, and pray for them: for so I vnderstand, that in them the Apostle setteth downe as well the cause of his Prayer, as of his Thankesgiuing, the which is more euident, by comparing this place with *Coloss. 1. 3, 4.* where the same wordes almost are vsed that are here, that Epistle (as some not vnprobably thinke) written at the same time, as it was sent by the same Messengers that this was.

First then obserue, That the greater graces wee heare any of our Brethren to haue, the more seruient Prayers ought wee to powre out for them vnto the Lord, as appeareth in that place, *Coloss. 1. 3, 4. Wee giue thanks to God, praying alwayes for you, since, or after that we once heard of your faith.* The more grace there is in any, the greater must our loue be. And the greater our loue is, the greater will our desire be for his good. Againe, the greater grace there is, the greater will be Satans spight and malice, labouring euen out of that grace, to worke disgrace to GOD and his Gospell. And therefore the greater cause haue

*Doct. 1.
Pray for those
most, whose gra-
ces are greatest.*

haue we to double the seruencie of our Prayers for the resisting of Saran.

Secondly, Marke what it is either in others, or in our selues, that especially should cause vs to reioyce and giue thanks, namely, sauing, and sanctifying Grace, Faith, Loue, &c. Many reioyce to see their Children prooue wise, wittie, wealthie, when yet they bee poore enough in Faith and loue. But yet there is no matter of ioy in common gifts seuered from sanctification, nay, there is matter of great griefe, for they are not matters of ornament, but of deformity rather. Wit, Wisdome, Eloquence, &c. doe nothing become a wicked man, nay, they disgrace him rather; for that which SALOMON speaketh of beautie in a wicked woman, may truly be said of all other common gifts, in all, both men and women that are vngodly: *They are in them, as the golden Ring in the snout of a Swine.* If then wee would haue true matter of reioycing and thanksgiving, let vs not rest contented with common gifts of Nature, but let vs put vpon the Earrings of Nature the Jewell of Grace: then may we haue ioy of our selues, and cause to blesse the Name of the Lord. Not but that wee should giue thanks for other common graces, but yet first as fruit of these, and secondly, specially, and principally for these, accounting one dramme of Faith, one graine of Grace, faire aboue many pounds of naturall parts, thinking our selues more beholding to GOD, for that small measure of sanctification which we haue, then for all the ornaments of Nature whatsoeuer.

There-

*Deut. 2.
The cause of
Ioy and thank-
giving.*

Therefore spirituall blessings in Christ should so affect vs, and so possesse and take vp our minds and meditations, that wee may seeme in a holy kind of forgetfulnesse to passe by the pettie inferiour blessings of this life, as hauing no leysure almost to thinke of them.

Doct. 3.

Thirdly, In that PAUL maketh PHILEMONS faith and loue the matter of his Thanksgiuing, and reioycing with him, wee learne, that much more is faith and loue a iust cause of reioycing to the owner of them. Why then should the child of God at any time so hang downe the head, and be deiected in mind, but that in the midst of his griefe he should reioyce, finding in himselfe any measure of true faith? Therefore the Apostle willet vs alwayes to reioyce in the Lord, as being neuer destitute of that faith, which layeth hold vpon that our Lord Iesus Christ. Must the faith of our brethren minister matter of ioy and thanksgiuing, and shall not our owne faith much more doe the like?

4.

Fourthly, Marke the occasion of PAULS thankgiuing for these graces of God in PHILEMON: we cannot reioyce and giue thanks for those blessings we know not: PAUL therefore must needs haue knowledge of PHILEMONS faith and loue; but how came he to that? By the report and relation of faithfull witnesses. *Hearing of thy faith and loue*: Here many things are to be noted.

Doct. 1.

First, See in PAULS example, what is the effect that the good report which the godly heare of their brethren, vseth to worke in their minds. Commonly men

men sucke in their owne prayles with very greedie and thirstie eares, but they cannot with patience endure the prayles of others, thinking, that the prayles of others, is a close kind of dispraying themselves, and that so much is taken from them, as is giuen vnto another. Hence it is, that the speech of those that are much in the commendations of others, is so tedious & troublesome to vs, in that thereby we feele our selues stirred, vp to wrath, fretting, enuy, and such like distemper of corrupt affections. But it is farre otherwise with the children of God, who haue the circumcised eares of PAUL, that not only with patience, but with great ioy, can heare the commendations of their brethren, and vpon the hearing of them, breake forth, not into fretting and fuming, but into a holy lauding of the Name of the Lord. As those Iewes did, Gal. 1. 22, 23. Away then with that vncircumcised Eare of Enuy, that is offended with another mans prayse, as an vnpleasing and distastfull object. Christ called Enuy by the name of *an euill Eye*; Surely, we may as well giue it the name of *an euill Eare*, which is no lesse vnwilling to heare, then the Eye to see, the good of our brother.

Secondly, Obserue, that thanks are due to God, not onely for those benefits which he bestoweth on vs our selues, but on our brethren also. And therefore if we pay him not this debt, he may iustly charge vs with ingratitude: for shall we confesse it our duty, to pray for our brethren, that they may be enriched with these graces; and shall we not thinke our selues equally bound to giue thanks to God, when he hath heard our prayers?

This

*The godly heare
the good report
of their brethren
with ioy.*

*Dolt. 2.
Thanks must be
giuen for others.*

This is a rule: Whatsoever we pray for, the same when it shall be granted, are we to giue thanks for, *Psal.* 50. 15. Againe, in the diuers dispensation of graces, Gods glorie, which wee are bound to redeeme, euen with our owne liues, is exceedingly set forth. And how can I, the sonne of God, behold the glory of my heavenly Father, and not haue my heart resoluing and melting it selfe with ioy? Moreover, we are to know, that the blessing of our Brethren, by vertue of that neere coniunction wee are knit together in, are ours, wee haue a speciall right and interest in them. This is that Communion, in the which those words, *mine* and *thine*, must not bee heard. *My* gifts are *thine*, and *thine* are *mine*, in regard of the profit and emolument of them. The eye in the naturall bodie seeth not for it selfe, but for the whole bodie. Hence *PAVL*, *1. Cor.* 3. saith to the *Corinthians*, *All things are yours*, euen the most excellent gifts of the Apostles. They might lay claime to them, as being by God appointed for their benefit. When then we behold a more plentifull blessing in another then in our selues, let vs then thinke with our selues, how we haue our part therein, how God therein hath provided for our good. And therefore in enuying thy Brother Gods bountie and liberality, thou doest withall vnnaturally enuie thy selfe, thine owne good that is inclosed in those gifts of thy Brother. So much *PAVL* by his practice here sheweth. This is the most speciall ground of driuing away enuie, and stirring vp ioy in vs, in the beholding of any good thing in our Brother, namely,

to

to consider, that we haue our part therein. Is there any man so foolish, to enuie his neighbour a more plentiful Crop of Corne, then he himselfe hath in his owne Field, if so be that he shall haue a share in his neighbours Crop? Nay, rather he would be glad, because the more his neighbour hath, the greater will his profit be. And surely, it is very strange: Who is it, that would take it heauily, that a piece of Money should be put into another mans hands, so he shall haue as much gaine by it, as he in whose hands it is? Will he not rather be glad, that he is rid of so great a trouble, and freed from so great a feare, which the charge of the Mony would haue brought vpon him; for he shall haue an equall diuident in the gaine with him, in whose custodie it is; in the meane time being free from the negotiating, and of feare lest the Mony miscarrying, hee be made to make it good? The case is the same here. The increase that comes of the gifts of thy brother, is as well thine as his. If the principall sustaine any danger, he must look to that; thou art not to be accountable for his negligence and vnskilfulnesse. I, but thou wilt say, Herein is my brother aduanced aboue me, in that he is so betrusted with so many Talents; God doth not me the like honor. O foole! doth this grieue thee? Thou lookest vpon the honor, but seest not the burden annexed; for to whom much is committed, of him shall much be exacted: and when he is called to his account, if he be found either idle, or vnfaithfull, the greater wil his iudgement be. Therefore think with thy selfe thus: If the Lord had made

H

me

me steward of those gifts, haply I might haue sayled in the skilfull and faithfull imployment of them. So in the end there should haue beene a heauie reckoning for me. Gods dealing is both therefore wise and mercifull towards me. If these Talents had beene in my hands, they might haue perished without any aduantage to God, my selfe, or the Church. Now then, how wise is God, to put them into the hands of a more skilfull husband, that can employ and vse them better then I should, and yeeld a greater encrease of profit, euen to my owne selfe, then I my selfe could haue done, if I my selfe haue had the husbanding of them in my owne hands? For it is most certaine, that many men would not haue halfe that benefit of the gifts of God, being in their owne keeping, which they haue now, being conferred vpon others. As the foot, if it should haue the power of seeing, which is in the eye, it could make nothing that vse of it, which it doth now, whilest it is in the eye. Here then is a further cause of Thanksgiuing, for the blessings of God vpon our brethren, not only that we haue benefit by them, but more benefit oftentimes, then if we had them our selues in our owne possession. Wherefore that common prouerbe is to be left, which we vse when we see any good blessing hath befallne our brother. O, such a one may thanke God. It is true : But why doest thou lay that dutie wholly vpon him, & exempr thy selfe? Mayest thou not thanke God too, to whom the Lord is beneficial in thy brother? The oyntment powred on AARONS head, though first of all, & in greater quantity,
it

it lighted vpon the next parts, the beard, the shoulders, &c. yet from them it descended to the nethermost Vestments. So the graces of our Head Christ, though first they come to those that are the most eminent members in his body, yet they rest not in them, but from them they drop and distill downe vpon the inferior members, and that in farre greater measure, then if they had flowne immediatly from the Head to them. Wherefore, as in Confession we are bound to lament and bewaile the sinnes of our brethren, as our owne; so likewise in Thanksgiuing to reioyce in their blessings, euen as if they were our owne.

Thirdly, If in PAULS example, others are bound to giue thanks for our graces; then it is our part, who through Gods mercies are possessed of any of his graces, so to vse them, that we may minister iust cause to our brethren to giue thanks for them. For many there are, very richly endowed with varietie of graces, that yet abusing and peruerting them to the hurt of the Church, or not vsing them at all, but lapping them vp in a Napkin, and burying them in the bowels of the Earth, giue occasion rather of griefe, then of thanksgiuing. But they should remember, that they are no Lords, or Proprietaries of their Gifts, that they may say with him in the Gospell, *Are they not our owne, may we not do with our owne what we list?* No; they must know, as DANIEL very ingenuously confessed, concerning the Gift of Prophecie, before NEBUCHADNEZAR, *Dan. 2. 32.* that they haue receiued them for the Church, whose ser-

Doct. 3.

uants and debtors they are. And therefore, if wee shall not communicate our gifts to the Church and people of God, they will complaine of vs to God, and complaine of vs of iniustice, in with-holding the good from the owners thereof, contrarie to SALOMONS Precept, *PROV. 3. 27.*

Dott. 4.

Fourthly, PAUL saying, that he heard of the Faith and Loue of PHILEMON, plainly sheweth, that there were some that related & reported them to him. By whose example we must learne, to haue a speciall respect of the good name of our brother, being alwaies ready, as occasion shal serue, to speake of those good things that are in others; that so their names, as it were, being sented & perfumed with this oyntment, may haue a most sweet & fragrant odor in all places. But where is the man that will thus labor to vphold the credit of his brother? that will acknowledge Gods graces in him in all places, and at all times, and will not rather with some one infirmitie ouerwhelme whatsoeuer is prayse-worthie in him?

Dott. 5.

*A good report
the recompence
of Religion.*

Fifthly, Obserue Gods providence, recompencing Faith with fame and good name: when Faith shall open our hearts and mouthes to extoll Gods name, God will open our brethrens, yea, sometimes our enemies mouthes, to extoll ours, *Heb. 11. 3. By this (namely Faith) our Elders obtained a good report.* This was the meanes whereby they became so famous. What maruell then, if thou hast an ill name, when thou hast an ill conscience? Naughty faith and fame, crackt credit and conscience, commonly goe together. The vse of oyntments among the Ancients was especially

especially in their Feasts. Then may wee looke for God to come & drench vs with the precious Oyntment of a good Name, when wee are keeping the Fealt of a good Conscience. If we would serue God with a good Conscience, by faith purged from dead Workes, then should wee find, that God, who seeth our Faith and good Conscience in secret, would reward vs with credit and estimation openly.

Thus much generally concerning the cause and matter of PAULS praying vnto, and praying God, viz. the hearing of Gods graces in PHILEMON.

Now more particularly, let vs consider what these Graces are. There are two set downe here by name; first, *the Loue*; secondly, *the Faith of PHILEMON*: Both these Graces are set forth by their Obiects, whereabout they are conuersant, *which thou hast towards our Lord Iesus, and all Saints*. Both these Obiects belong in common to Loue, the former onely to Faith. By Faith onely we apprehend Christ, and vnite our selues to him; but by Loue, we apprehend and vnite our selues both to Christ and our fellow-members. Thus then is the meaning of the words, and thus they are to be construed. *Hearing of thy Faith and Loue*; thy Faith, which thou hast in our Lord Iesus; and thy Loue, which thou hast both to our Lord Iesus, and all Saints. The Rhemists therefore erre by this place, confirming that confidence which they teach vs to repose in the merites of the Saints, whereas it is manifest by the seventh Verse, that the Apostle speaketh not of the dead, but of liuing Saints.

Here then two points specially are to be considered.

First, these two vertues, *Loue* and *Faith*.

Secondly, their *objects*: towards the Lord *Iesus* and all *Saints*.

First, for the Vertues: the first place is here giuen to *Loue*, though both in nature and excellency it comes behind Faith, as the Effect the Cause, the Daughter the Mother, *Gal. 5* *1. Tim. 1. 6*. Therefore else-where Faith is set before, as *Coloss. 1. 6* *1. Thessal. 1. 3*. But nothing is more vsuall in the Scriptures, then to giue the former place vnto the effect, as being more obuius to our senses then the cause.

By Faith vnderstand iustifying Faith, which only is able to bring forth true Loue, either to God or man: and by Loue, as the Apostle sheweth, not only loue to God, but also to man. Here obserue

Doct. 1.

First, the distinction of these graces of Faith and Loue. They are named distinctly as two Vertues, *1. Cor. 13* in the end. *There remayne these three, Faith, Hope, and Charitie*. This obseruation will not seeme idle, if we consider the Doctrine of the Papists concerning faith, *viz.* that there is a twofold Faith, one informed, and a second formed, and that by Charitie. They make Charitie the forme, the life and soule of Faith, which if it were so, then Faith and Loue are not to be distinguished, but confounded. Neither could the Apostle say, These three, but, These two remain. Neither could Charitie be preferred before Faith, in respect of long durance; for the forme of
a thing

a thing is the thing it selfe, and therefore as long as the forme lasts, so long the thing it selfe continueth.

Secondly, the coniunction of these two Graces, for howsoeuer they are to be distinguished, yet not to be diuided. Wheresoever true Faith is, there necessarily Loue, both to God and our Brethren, will follow: for though Faith be alone in *justification*, yet not in the *injustified*: As the eye, though alone in seeing, yet not in him that seeth, but ioyned with the eares, nose, and many other members of the body. Faith therefore is a fruitful Mother of many daughters, and Loue is the first-borne of them: Faith, though it be in regard of God, a Begger, alwayes holding out the hand to receiue, and crying, *Give, give*, yet in regard of those in whom it dwelleth, it is like a Soueraigne Lord and King, and hath as a King his Officers vnder him, and among the rest, Loue, his Almshouse, to distribute and disperse those treasures, which it selfe hath received from the Lord. And first of all, our loue towards God proceedeth from Faith, which apprehending Gods loue to vs, enflameth our affections againe with the loue of God. The beames of Gods loue lightning vpon our hearts, reflect backe vpon God himselfe, by the Vertue of our Faith. *The loue of Christ* saith the Apostle, namely, being apprehended by our Faith *constrayneth vs*. An example whereof we haue in MARY MAGDALEN, whose Faith beleeuing, that much was forgiven her, caused and constrained her to loue much, *Luk. 7.*

*Dist. 7.
Faith and Loue
are distinguished,
ed, not diuided.*

*Our loue to God
proceeds from
Faith.*

v. 2.

1. This plainly conuinceth the Faith of many to be nothing but vaine presumption, because their loue to God is so luke-warme. Thou mockest thy owne soule, O thou vaine man, whose disobedience, though it tellie to thy face that thou hatest God, wilt yet be bragging of the strength and assurance of thy Faith: wee see, when men haue without our desert beene extraordinarily kind vnto vs, how wee are affected therewith, neuer satisfying our affections toward them. Is it likely then that thou art perswaded of that infinite loue of God in Christ, and hast the eye of Faith to see the height, the depth, the bredth, and length thereof; how, thou being a slaue of Satan, fettered with the chaines of darknesse in Hell, wast rescued and loosed by the death of his owne Son, when yet thou ceaseft not most shamefully to dishonour this God, by a wicked and vngodly conuersation? So if thou haddest once felt the loue of God shed abroad into thy hearr, and diddest belecue that God had done so much for thee, as thou sayest, Oh, then how zealously wouldest thou loue the Lord, declaring the truth of that excellent saying of PAUL, *Faith works by Loue*! Yea, but I loue God, or else it were pitie I should liue. Thou lyest, heare Christ. *If you loue mee, keepe my Commandments.* And yet thou delightest thy soule in the daily breach of them, for all this so affectionate entreatie of him, whom thou professest thy Saviour. Behold MARY MAGDALEN, and in her, see vndoubted arguments of loue. Her eyes which had beene entisements to vncleannesse, she maketh a Bason

a Balon of water to wash CHRISTs feete, her haire abused to the same purpose, a towell to wipe them.

Thou then that preferrest thy vnlawfull pleasures before Christ, whatsoeuer thou confessest with thy mouth, certainly, thou beleueest not with thy heart vnto saluation.

Secondly, but as this Doctrine is terrible to the Hypocrite, whom it vnmasketh of his vaine vizard of faith, so it is no lesse comfortable to the true Christian: For what doest thou feele thy soule panting and breathing in the earnestnesse of desire after God? doest thou finde thy selfe grieued when thou missest of thy desire? doest thou finde thy heart to arise, when thou seest Gods Name dishonoured, &c? Surely, these things as they are arguments of sincere loue, so likewise of Faith not fayned.

If thou feelest these things in any manner, in thy selfe, thou mayest truly say with him in the Gospell, *Lord, I beleue*. For it is impossible for vs to loue God, vnlesse by Faith wee haue tasted how sweet Gods loue is to vs. But if thou findest these things in a smaller measure then is fit, goe on with the same man, and say, *Helpe my vnbeliete*. For as true Loue argueth true Faith; so a luke warme loue, a faint and feeble faith. For the Fountayne of Loue being as a good Conscience, so likewise, and that primarily and originally, Faith not fayned, *1. Tim. 1. vers. 6.* Looke what measure of Loue there is in any, the like measure of Faith also.

If

If then we find great want of zeale in our selues, we haue cause to bewaile the smalnesse of our Faith, our yer so that feeling any measure of zeale at all, we may raise vp our selues in a comfortable assurance of hauing Faith. Therefore, *1. Pet. 1.* after that hee had said, They loued the Lord, he inferreth presently, that they also beleueed in him. In temptations oftentimes many excellent men are greatly troubled with doubting, whether they haue Faith or no, in as much as they cannot confidently and boldly, nay, scarce faintly and fearefully say that Christ is theirs, but rather they are readie to say the contrary. They feele the hand of Faith not onely trembling and quivering, but euen stricken with a dead Pallie. But if at the same time thou canst perceiue that thou hast the giuing hand of Loue, giuing vnto God and man those duties which thou owest them, thou mayest assure thy selfe that thou hast also the receiuing hand of Faith, taking those mercies which hee owes thee not, how soeuer for the present thou hast no feeling of it, Satan and Sinne haue so benumbed it. If thou canst with *DAVID, 1st sa. 18. 1.* say, *I loue the Lord*, thou mayest as truly vse the words following, and say, *The Lord is my Rocke.*

Thirdly, this Doctrin of Loues issuing and flowing from Faith, confuteth those that teach, our Election dependeth vpon our foreseene obedience. By that which hath beene deliuered, it appeareth that our loue of God is caused and stirred vp in vs by his loue, to vs apprehended by our Faith. And therefore we say with *JOHN, We loue him, because he loue*

loved vs first. But according to their Doctrine contrariwise. God loues vs, because we loued him first.

Fourthly, this Doctrine teacheth vs what to iudge of that loue of God, of that deuotion that is in Ethnicks, Iewes, Papists, or any superstitious persons. PAUL granteth to the Iewes a zealous loue of God, but saith, that it is not according to knowledge, which is the very beginning of Faith. But we haue shewed that the true loue of God, is the handmaid of Faith. And therefore if it shall wait vpon any other Mistris, as vpon blind deuices of mans owne braine, vpon good intentions falsely so called, it is to be censured as a base, a blind, and preposterous zeale, whatsoeuer shewes and colours it may haue. For PAUL reioyceth in PHILEMON, not for his loue alone, but for his loue and faith, that is, for his loue conioyned with, and proceeding from his Faith. There is no matter of ioy then, in Loue seuered from Faith.

Thus wee see how our loue of God comes from Faith.

Secondly, our loue of our Brethren springeth likewise from faith, for the Apostle speaketh here of both loues.

This will appeare, if either we consider those duties of loue, which wee owe generally to all, or in speciall to some.

For the first, this is a dutie which wee owe to all indifferently, to be readie to forgive one another, being offended. Now what is that which will make a reuengefull nature yeeld to this, but Faith, which
when

Loue to our Brethren proceeds from Faith.

when once it hath apprehended Gods loue, forthwith reasoneth, as the Master in the Parable with his seruant, *Matth. 19.* The Lord hath freely forgiven mee my whole debt, ought not I then to shew the like compassion to my fellow-servant? Therefore the Lord enioyning the dutie of forgiveness; the Apostles pray, Lord, increase our Faith, *Luk. 17. 4, 5.* *Ephes. 5.* *Forgiving one another, even as God for Christs sake, hath forgiven you:* and, *1. Ioh. 2. 12.* *I write unto you (namely, the Commandement of loue) because your sinnes are forgiven you.* Other duties there are which we owe specially to some: As first, to those that are yet vnconverted, the desiring of, and by all meanes possible labouring after their conversion. Now, it is Faith only which will make a man doe this: For, when by Faith wee haue felt the sweetnesse of Gods loue our selues, we cannot but call vpon others, and with the Prophet DAVID inuite them to the eating of the same dainties with our selues. *Pf. 34.* *Come, and see, and taste how good, &c.* As at the table, if wee meet with any dish that pleaseth vs aboue another, wee offer it presently to others, desiring that it may haue their commendation as well as ours. Thus EVE reached forth the Apple to ADAM. Albeit here there be many (to whom yet EVE, though false, was vnlike) so giuen to their appetites, and louing their bellies, that if they light vpon any meate which they loue more specially, they, like rauenous Harpies snatch it all to themselves, grudging another the least morsell, thinking all is lost that goes besides their owne lips.

But

But here no such thing can fall out; for these exquisite delicacies do so fully satiate vs, that there still remaineth ynough for many thousand thousands. Therefore we cannot endure to eat our Morfels alone, but we desire the companie of others, as PAUL did AGRIPPAES, and the whole Assembly there present besides, *Acts 26. Would to God, that both thou and all that heare me this day, were not onely almost, but altogether, euen such as I am* (Christians) *except these bonds.* But yet a more speciall loue, which therefore hath a speciall name of brotherly loue, is due vnto those which are alreadie effectually called, and so made members of Christ.

This loue also commeth from faith, which causing vs to loue God, must needes also force vs to loue all those, in whom wee shall see the very face and liuely Image of God himselfe so clearly shining.

First, By this then once againe wee may trie our faith. A working faith hath laborious loue euen to our brethren annexed, *1. Thess. 1. 3.* If then thou art of a hard and implacable nature, of a memorie fastly retayning iniuries of affections vindicative, which the Scripture calls, Feet swift to shead blood, this bloudie nature of thine shewes thou hast no part in the blood of Christ by faith. The like is to be thought of those which are moued with no compassion towards the soule of their brethren, sitting in darknesse and the shadow of death, but can suffer them to pine and perish away in their sinnes, and neuer reach forth the hand, to pull them out of the ditch.

Use.

ditch. Certainly, if thou hadst euer felt the gaine of godlinesse thy selfe, thou wouldest perswade others to deale with this so gainfull a commoditie. They that are conuerted of God, confirme their Brethren; being passed ouer the bridge, they will wish others to follow them; so farre will they be from plucking vp the bridge. The same sentence also is to be passed vpon them, that doe not feele their hearts enlarged towards Christians more then to others, that are none. If the Image of God by Faith were repaired in our selues, wee could not but be delighted with those that are like our selues. But on the contrarie, if thou feelest these effects of loue in thy selfe, vndoubtedly, thou hast Faith. For it is the loue of Christ only felt by Faith, which is able to soften and melt our hard and frozen hearts. When wee shall see how great a debt hee hath forgien vs, this will make vs willingly to forgiue small ones to our Brethren, yea, and to bury all iniuries in the graue of forgetfulnesse, neuer to reuiue againe, euen as Christ hath done all ours to him, though neuer so indigne and contumelious: hee lodged them in his owne graue, not to rise againe with himselfe the third day, (though many of vs raise vp our owne iniuries farre sooner out of their graues) but to be left behind him in that Den of darknesse, to sleepe an eternall sleepe. So, when Faith shall cause vs to consider, how that the Lord Iesus, being rich, became poore, that wee might be made rich, this will make vs to earne in the bowells of compassion towards our poore and distressed Brethren, and to reach forth
our

our relecuing hand towards them. But the most euident demonstration of our Faith, is that brotherly loue, wherewithall we loue a Christian as a Christian, and because a Christian. *1. Ioh. 3. Wee know that we are translated from death to life, because we loue the Brethren :* for none can loue any good thing vnknowne. Loue presupposes knowledge of the thing loued: hee then that loues the Image of God in his Brother, sees it. But none can see it, but by the eye of Faith. He that loueth his Brother for his Faith, must needs know Faith: but no man can know it, but hee that hath it; Faith is onely knowne by our owne experience.

Secondly, this Doctrine serueth not only for the tryall of our Faith, but also of our loue to our Brethren: for as that Faith, which is without this Loue, is an idle and emptie, and imaginarie faith, so that loue of our Neighbour, which commeth not from Faith, is blind and foolish, and in the end will proue a deceitfull, and vnfaithfull loue. Naturall men, that seeme to loue very dearly to day, to morrow are at deadly feud.

The reason hereof is, because their loue comes not from Faith. Therefore amongst the true children of God, yee shall neuer see such bitter fallings out, as amongst worldly men. In naturall men and the vnregenerate, besides naturall affections, which they haue as Fathers, Husbands, Wiues, Children, yee shall find further many times a kind and courteous nature to strangers, a liberall and free heart to the poore. But that which the Apostle speaketh of
Faith,

Faith, void of Charitie, *1. Cor. 13.* is true also of Charitie, void of Faith. It is worth nothing before God. Let vs not then deceiue our selues, either trusting in the loue of others, or glorying in that loue which is in our selues, not proceeding from Faith: for the former, if wee rely too much vpon it, it will giue vs a shrewd fall in the end, and the latter will make vs but ashamed, when it shal come to be scanned before Gods Tribunall, who will esteeme most vilely and basely of all thy kind-heartednesse, of all thy almes and liberalitie, vnlesse Faith did wring them from thee.

Thus wee see how Faith, when once it raigeth in the heart, begetteth both these loues, both to God and our Neighbour, in vs, and so how true that of the Apostle is, *Rom. 3.* in the end, *By Faith we establissh the Law.* For whereas the summe of the Law is loue, of the first Table to God, of the second to man; Faith, as we haue shewed, very effectually worketh both. Hence *PAVL* giueth the name of a Law to Faith, calling it the *Law of Faith*, because it succeedeth into the roome of the Law, commanding the same things that the Law does, and so is in stead of Law to the regenerate that are freed from the Law. So farre is it (as the Papists slander vs) for giuing any licence to breake the Law.

Quest.

Thirdly, here it may be asked, How could others declare to *PAVL* the *Loue* and *Faith* of *PHILEMON*, which are secret and hidden Vertues, that be in the innermost corners of the heart, farre from the sight of the eye?

They

They saw not PHILEMONS faith, but his outward works, and by them they iudged, and so did PAUL too of his faith, discerning the Tree by the fruit. Hence obserue.

Ans.

First, when we see in any the fruits of Faith and Loue, wee in Charitie are to iudge that there is true Faith and Loue indeed: for howsoever Hypocrisie may Apithly counterfeit the fruits of true Faith, yet we are to suspend our iudgement till God shall haue vncafed the Hypocrite. And it is farre safer for vs to erre of Charitie, then of malice and sinister suspition.

Dott. 1.

Secondly, in that PAUL, by a Metonymie of the efficient, giueth the name of Faith and Loue, to the outward works of PHILEMON, which were reported vnto him: Wee learne the manner wherein euery good worke must be done, namely, in Faith and Loue.

Dott. 2.

The very Spirits and quintessence of our Faith and Loue, must be in euery good work, else they are but dead works, vnlesse they be built vpon the foundation of Faith and Loue, easily will they be shaken.

First, for Faith, it hath a speciall stroke in euery good action: For, first, it clenseth the conscience, and purifieth the heart, & so fitteth it for the bringing forth of a good worke; for out of a defiled Fountayne, no pure Riuers can come. *A good man brings forth good things: but whence? out of the good treasure of his heart.* Now this good treasure is a worke of Faith, 1.Tim.1.6. Acts 15.9.

*Euery good must
be done in Faith,
and*

Secondly, it setteth before our eyes the Commandement of God, enioyning vs that which is to be done, and withall perswadeth vs, that the Commandement belongs to vs, and bindes vs, *Rom. 14.*
Whatsoever is not of Faith, is sinne.

Thirdly, it sharpneth the Commandement of God, set downe in that word, and driueth it in more deeply into our minds, by adding thereto a Commandement of her owne. For, as wee shewed before, Faith to the regenerate, is in stead of a Law. Hence our obedience, *Rom. 16.* is called, *the obedience of Faith*, because it harkneth not onely to the Word of God, but also to Faith, vrging and pressing that Word of God. In euery good worke which wee doe, vnto the Commandement of the Word, must come the Commandement of our Faith. The which by the apprehension of the loue of God the Commander, sweetly inuitheth and gently allureth vs to performe obedience. Wicked men are moued sometimes by Gods Commandement, to doe some good things, but yet not by the Commandement of Faith, they haue none at all. Vnlesse therefore when thou goest, comest, doest this or that, thou heare thy Faith, like the Centurion in the Gospel, saying, *Goe, Come, Doe this*, or that, assuredly, thy comming, thy going, thy doing this or that, though grounded vpon the Word, are yet sins in thee.

Fourthly & fifthly, it presenteth to our memories the Promises. First, the promises more specially to that particular good work, which is to be don. This is a notable spur to our obedience. Vnto this Commandement,

mandement, *Apoc. 2 10. Be thou faithful to the death,* is added this Promise, *I will give thee the Crowne of life.* Now, that wee may more cheerfully obey this Commandement, our Faith, as *MOSES* his did, *Heb. 11.* must behold the Promise annexed.

Secondly, the Promises that are made generally to all good works, concerning the covering of their defects and blemishes. For the best works we do, are tainted and stayned with our naturall corruption. Here then is the satisfaction of Faith the vphor and conclusion of all, namely, the apprehension of the merits of Christ, whereby both that euill which we haue mixt with our good works, may be removed, and that good which is wanting, may be supplied.

In the second place; when Faith shall thus haue done her part, comes Loue, succeeding and seconding Faith, in the bringing forth of euery good worke.

First, Loue towards God: For this is the difference betwixt the obedience of the godly, and that shew of obedience that is to be found in the Ethnicks, Papists, Ciuill men, and all such Iustitaries. The loue of God thrusteth forward the godly, but these the loue of themselves; for they thinke to deserve God to themselves by that they doe. And therefore they say with that young man in the Gospel, *What good thing shall I doe, that I may get eternall life?* Loe, the base mind of a seruile Mercenarie: they doe all like hyrelings for their wages. But a childlike ingenuitie drawes forth the obedience of

*In loue, both to
God and*

the godly. The child, when hee does any thing for his Father, lookes for no recompence; but his intent is onely to shew his loue towards his Father. The obedience of the godly is wholly Filiall, and a testimonie of their thankfulness for benefits already receiued. Therefore their voice is not. What good thing shall I doe for the getting of Life, but for Life already gotten? *What shall I render to the Lord? Psal 116.*

Our Brethren.

Secondly, Loue also to our Brethren, must be the ground of our obedience. This, as it is plaine in the works of the second Table, wherein that of the Apostle hath place, *Doe service one to another by loue*; so it is true also in the works of the first Table. Euen those works of obedience which concerne God immediately, must be done in loue to our Brethren, namely, that by our example wee may doe good vnto them, prouoking them to doe the like. Thus PAUL in his sufferings for the Gospel, had a speciall regard of the Elect, *2. Tim. 2. vers. 10.*

Thus much of these Vertues of *Faith* and *Loue*. Their *objects* follow.

First, the *object* of Faith is onely one, *viz. Christ.*

Quest.

How is Christ the *object* of Faith?

Answer.
Christ, the *object*
of Faith.

Faith is taken two wayes: First, *properly* for an action of the Vnderstanding, in assenting to some truth. Secondly, *improperly*, and Metonymically, for an act of the Will, in resting and relying vpon some thing which is called *Confidence*, which

which way soeuer wee take it, Iustifying faith hath Christ her object. First, if it be taken for assent, which we call beliefe, or credence, Christ may worthily be accounted the object thereof, for this is the truth whereto shee assenteth, namely, that Christ is hers. If it be taken the second way for *confidence*, so also is Christ the object of Faith, for in the merits of Christ onely, and nought else, can wee safely repose any trust, of him may wee depend onely for our saluation.

Here then, first of all is ouerthrowne the Doctrine of the Scholemen, that make God simply the object of our Faith, without making any mention of Christ, who yet is the Way, by the which we goe to the Father, otherwise dwelling in the light inaccessible: so our Sauour, *Ioh. 14. 1. You beleeue in God, beleeue also in mee.* As if hee should say, Yee cannot truely beleeue in the Father, vnlesse also yee beleeue in mee: so most excellently are both these coupled together, *Ioh. 17. 3. The knowledge of the Father, and of whom hee hath sent, Iesus Christ.* So, *1. Pet. 1. vers. 21. By whom (namely Christ) you beleeue in God.*

By this see then, what to iudge of the faith of the Turks, Iewes, and all those that know not Christ, yea, of the Papists, destroying that Christ indeed, whom they grant in word. The way of God is hedged vp, considered in himselfe, simply without Christ. He only is the foundation of Faith

Secondly, here againe the Papists are met with that dare ioyne with CHRISTs merits, of Saints,

for Faith to leane vpon. But it is Christ onely that Faith can leane vpon. In him onely can shee find that, which is to be opposed to the Lawes rigour, to Gods anger and iustice. Therefore it is oftentimes called the Faith of Iesus Christ, as *Rom. 3.* It is only the blood of Christ that will stay and strengthen our hearts in the houre of death, and it is only that which will choke Satan with his temptations. Tell him of the merits of Saines, and hee will answer thee, as once those Exorcists, *Acts 19. Iesus I know, but these merits I know not.*

Thirdly, this Doctrine of the obiect of Faith is the rather to be marked, that we may more cleerly vnderstand the doctrine of our iustification by faith. For the Papists alwayes haue it in their mouthes, that Faith is a worke, and so, if wee be iustified by Faith, then by Works. But with Faith wee must ioyne the obiect of Faith, *viz.* Christ: for Faith iustifies not in regard of the *subiect*, in which it *inhereth*; but of the *obiect*, to which it *adhereth*, not as a qualitie created in the mind, nor as an action of this qualitie (for both are imperfect) but as it applyeth Christ; and so in him couereth as all other defects, so also her owne, whereby shee is disabled from iustifying in her selfe. This Doctrine is full of comfort to those that are discouraged, in regard of the small measure of their Faith. But it is not the measure of thy Faith, or the strength of thy Faith that iustifies, but Christ apprehended by thy Faith, whether strong or weake. And a Palsie-trembling hand will receiue an almes, as well as a stronger. So the
Squint-

squint-eyed or purblind Israelite was healed by the looking on the brazen Serpent, as well as they whose eyes were better.

Lastly, from this manner of phrase, wherein Christ is made the object of Faith, namely, *Faith in Christ*. Some doe gather that Faith properly is an act of the will, resting it selfe on Christ, and not of the vnderstanding, beleeuing the Truth of the promise in particular: for then, they say, the Scripture should rather speake thus, *Faith to Christ*, and to beleuee Christ, and not in Christ. This particle, *In*, they thinke argueth that confidence which we haue in Christ, whereby we cast our selues vpon him, and as it were, goe into him. But these men seeme to me to be deceiued: for,

First, it is most certayne that this particle (*In*) is often giuen to the Faith of persons vnregenerate, who haue not that confidence in Christ, as *Ioh. 2. 23.* *Many beleeued in his Name seeing his miracles:* where, by beleeuing in his Name, is meant onely that credence which they gaue to Christ as a true Prophet, and no Deceiuer, which was wrung from them by force of his miracles: for heare Christs iudgement of them in the next Verse: *Iesus would not commit himselfe vnto them, for he knew what was in the heart of man;* where they that before are said to beleuee in his Name, are closely touched for their hollownesse and perfidioulnesse. If they had put their trust in Christ, Christ (questionlesse) would haue put more trust in them then he did. So *Exod. 14. ver. 31.* *They beleued in MOSES,* as it is in the Hebrew, that

I.
Three Reasons,
proving Faith
to be an act of
the vnderstand-
ing, as well as
of the will.

is, they beleueed *MOSES*, as the learned haue well expounded it. Certainly, to beleue in Christ, and to beleue Christ, founded all one in the eares of those Iewes, that conferred with Christ, *Iohn 6.* for whereas *Verse 29.* Christ had said, *This is the worke of God, that yee beleue in him whom he hath sent,* they presently answere, *What signe doest thou shew that wee may see, and beleue thee?*

2. Secondly, the Scripture distinguisheth Faith and Confidence very plainly, *By whom we haue access with confidence by faith, Ephes. 3. 12.* Now, it would be absurd for the Apottle to say, *Wee haue access with confidence by confidence.*

3. Thirdly, Reason it selfe is against this opinion: for how can we rely vpon him, of whose good will towards vs wee are not perswaded? First, wee must beleue that Christ is ours, and loueth vs, before we can be able to commit our selues vnto him, for the will and affections follow the vnderstanding.

Yet, I denie not, but that oftentimes, yea very vsually in the Scripture, this Confidence is put for Faith, because it is an immediate, and most excellent fruit of Faith. For when once the vnderstanding shall iudge of the truth and goodnesse of the Promise, the wil forthwith must needs claspe about them. And withall wee feele diuers times this action of our wills in cleauing to the Promises, when yet wee feele not so cleerly the action of our vnderstanding, in assenting vnto them. But our feeling must not be the rule to determine matters by; wee feele Repentance before Faith, which is yet a fruit
of

of Faith, and commonly we feele the effects before the causes themselves. As wee see and discern the light of the Candle, before the Candle it selfe; and yet the candle in order of nature is first. Thus much for the *object* of Faith.

Now of Loues *objects*. They are two: The former thee hath in common with Faith, *viz.* *Christ*.

Objects of Love,
two:

The latter, proper to her selfe, and *all Saints*.

The first *object* of our loue, is *Christ*, who is to be loued in many respects.

First, Christ.

First, *As he is God*, for himselfe. For the matter of loue is good, Christ being God, the chiefe good, in whom Iye hid all the Treasures of goodnesse; he is to be loued chiefly and aboue all.

Secondly, *As he is our Lord*, which respect the Apostle may seeme to insinuate here, saying, towards *our Lord Iesus*. Good is to be loued, in, and for it selfe, but much more when that which is good in it selfe, shall be good also to vs, from whence ariseth this title of *Lord* here given him: for, first, Hee created vs of nothing, good and perfect in our kind. Secondly, Falling away from this perfection, hee hath restored vs to an estate better then the former: being restored, he preserues vs in it, and reserues vs for eternall glorie, in the meane time lading vs daily with his blessings. Here then is place for that Song of DAVID, *Psal. 118. 1, 2. I loue the Lord, he is my Rocke:* and, *Psal. 116. I loue the Lord, he hath heard my prayer.* Thirdly, *As he is our Brother*, not only because we are all as ADAM, *Luk. 3*
in

Quest.

Ans.

*wherein the loue
of Christ consists.*

in the end, the sonnes of God by creation, and hee hath the same humane nature with vs, created by God, but also by adoption, and that through his meanes.

But wherein consists our Loue of Christ?

In Loue, there are especially these two things: first, the violent running and rushing, as it were, of the desire to the thing we loue, that we may enioy it: secondly, the resting of the mind, and the reioycing of the heart in it, after once we haue obtained it. Would we then know how to loue Christ? First, before all other things, thou must with great earnestnesse, and contention of desire, long after Christ, and that in two respects: first, that thou mayest come to him, and be vnited by Faith, as *PAVL*, *Philip. 3.* being desirous to redeeme Christs righteousness with the losse of all other things whatsoever: secondly, that he may come to thee by sight, and take thee into his owne Companie in the Heauen; as *PAVL* also did, *Phil. 1. I desire to be dissolued, and to be with Christ.* Againe, thou must feele thy heart reioycing in Christ, euen in that apprehension of him which thou hast in this life, feeling the want of all other things made vp in him, and so fully contenting thy selfe with his loue: else thou doest no more loue Christ, then that woman her husband, which receiuing small contentment from him, desireth the companie of other men. This was in *PAVL*, *1. Cor. 15. 31.* calling Christ, *his reioycing.* And when we feele these things, then may we truly call Christ our Loue, as *IGNATIUS* did, saying, *His Loue was cruci-*

crucified. But if these things be wanting ; no hunger, no thirsting after Christ, and his Righteousness ; no reioycing, nor resting of the heart in Christ ; but we linger in our desire after worldly things, and find more comfort in them, then in Christ, nor yet no desiring for the comming of Christ to Iudgement ; it is an argument, that in truth there is no loue of Christ in vs.

Againe obserue, as before concerning Faith the same thing was obserued, That not God simply and absolutely in himselfe, but God in Christ, is the object of our Loue. I graunt indeed, that wee owe Loue to God, as in himselfe he is good, and as our Creator, though he should neuer haue further manifested his Loue vnto vs in Christ. But wee can in no wise pay this debt of Loue, but vnto God, considered in Christ. The reason is, because our Loue of him ariseth of his loue to vs, as S. IOHN witnesseth. And he loues vs onely in Christ, *Matth. 3.* in the end. The Jewes that denyed Christ, pretended a zealous Loue of God, but the Apostle worthily condemnes it : for no man can truly loue God, out of Christ. Vainely therefore doe all Papists, and all prophane Protestants, brag of their Loue to God. The second Object of our Loue followes.

And towards all the Saints.

HOW may anything, besides Christ, be loued ? for God in his Law requires, That wee loue him with all our heart, &c. If God challenge all to him-

Quest.

a. The Saints.

himselfe, what then will be left for any other thing? Againe, *Good* only is the matter of Loue: And God onely is good, *Matth. 19.* therefore he onely to be loued.

Ans.

It followes not, if God onely be to be loued, that therefore our brethren are shut out from hauiug any part in our loue; for the loue of the Creature is subordinate to the loue of God. Wee may loue God in the Creature. God indeed is onely good originally, and of himselfe, yet he imparteth his goodnesse to his Creatures. And this deriued goodnesse of the Creature, is Gods owne goodnesse. And therefore it followeth on the contrary, that because we must loue God, therefore also the Creature, the basest Creature that is, hauing some obscure Lineaments of the Image of God.

Doct. 1.
The Order of
our Loue.

First, Marke the Order of our Loue: First, it must be directly carried to God; then, to the Creature: to Christ, the Head; then, to the Saints, the members. All Creatures therefore are to be loued in God, and for God onely: so that the Loue of the Creature must be so farre from taking any thing from our Loue of God, that rather it must confirme and encrease the same. And then is the loue of the Creature lawfull, when it is referred to the Creator: So that wee loue not so much the Creature, as the Creator in the Creature. Now this is done these two wayes:

Two wayes how
the Creator is
loued in the
Creature.

First, in regard of the *Beginning*, from whom the Loue of the Creature ariseth; namely, the Loue of God, for whose cause wee loue the Creature,

ture, his Workmanship, as the Sonne for the Fathers cause.

Secondly, in regard of the *End* to which it tendeth. Now that Loue of the Creature which is lawfull, tendeth to the Loue of the Creator: For the glorie of God is that end which we must propound to all our actions, and so consequently, to our Loue of any Creature. And this must be the end of all those duties of Loue which we are to performe to our brethren, that by that meanes we may prouoke them to the Loue of God. If wee loue the Creature otherwise then thus, we sinne grievously, in as much we cleaue to the Creature, and contrarie to that of the Psalmist, *Psal. 62. We set our heart upon it*, which God claymeth as his owne peculiaritie.

The Riuers that come out of the Sea, as they passe, doe lightly touch the Earth; but they stay not there, but goe on forward, till at last they returne againe into that Sea, from whence they first came. So it is here, our Loue must first come from God to the Creature; but being so come, it must not rest and settle there (howsoeuer, like a Riuer, it may in passage touch it;) no; it must returne backe into that infinite Sea, euen God himselfe, whence first it came. But how many shall we see so blinded and bewitched with the Loue of the Creature, that God is wholly forgotten of them! Thus is God robbed of his Honor, with the Loue of whom only, the heart is to be possessed, and wholly taken vp; and the Creature abused, and transformed into an Idoll. For, for this cause is Couetousnesse called *Idolatrie*, because

because it glueth and fasteneth the heart to Riches. Now the adhering of the heart, is proper onely to God. Therefore also is this excessive Loue of the Creature called *Adulterie*, becaule thereby we withdraw our affections from Christ, our Spirituall Husband, *James 4. 4. O yee Adulterers and Adulteresses, know yee not, that the Loue of the World, is Enmitie with God?*

Let vs take heed of being enamoured with any Creature, though neuer so glorious and pleasing vnto vs, forgetting in the meane time the Creator, Blessed for euer. If it shall please God to take from vs any Creature we loue, as our Children, Wiues, Husbands, Goods, Health, Credit, &c. which hee doth oftentimes, because he seeth we loue them too well; let vs willingly suffer our selues to be seuered from them. Let no man, in the losse of Children, crie out with DAVID, as bereft of reason; *ABSA- LOM, ABSALOM, O my sonne ABSALOM, would God I had died for thee!* or with RAHEL, feed their sorrow, wilfully refusing comfort: for then wee shew plainly, wee loued the Creature for it selfe. If wee loued it for Gods cause, and rather loued God in it, then it selfe alone; wee should then, with AARON, without any more adoe, *hold our peace, Leuit. 10.* For though thy Sonne, thy Spouse, thy Wife, whom thou louedst as thine owne soule, dearly and tenderly, be taken away from thee; yet God, whom thou louest in them, still remaineth with thee. Therefore, if the presence of God cannot comfort thee, in the absence of the Creature which thou lo-
uedst.

uedst, nor thou canst not yeeld quietly to God, parting thee and the Creature which thou louest; it is a plaine argument, thou art too farre gone in thy Loue. For when wee keepe this our Loue of the Creature within her lawfull bounds, then shall wee not onely be well content, that God should make a Diuorce betwixt it and vs, but we our selues will be readie, in case hee commaunds vs, to giue a Bill of Diuorcement into it hands, willingly to deprive our selues of the same. This is that which our Saviour calls, the hating of Father, Mother, Wife, Children, and Life it selfe, when as wee seeing God calls for them at our hands, because wee cannot both keepe them and a good conscience too, wee doe willingly resigne them vp. Thus did ABRAHAM chearefully sacrifice ISAAC; PAUL, his life, *Acts* 20. MOSES, his honours, *Heb.* 11. thereby plainly shewing, that in truth they loued the Lord in these Creatures, simply in themselues, because they were so willing to forgoe them, when God called for them. And therefore God himselfe said to ABRAHAM, *Now I know that thou louest mee*. Now I see, that there is no Creature, no, not ISAAC himselfe, that is able to alienate and estrange thy affections from mee. Now I see, that howsoeuer thou louedst ISAAC well, yet thou louedst me better, and ISAAC onely for my sake, when at my command thou canst euen hate him.

Secondly, The Apostle conioyning the Loue of the Saints with the Loue of Christ, thereby would teach vs, That Christ is to be loued in his Saints; and

Dolt. 2.

Christ to be loued in his Saints

and that in truth, none loueth Christ, who also loueth not his Members: for wee may truely say with DAVID, *Psal. 16. 2. Lord, my well-doing reacheth not to thee; All my delight is in the Saints on Earth.*

The Lord Iesus is in the Heauens. We cannot so manifestly declare our Loue to his owne Person; but he hath left, in his owne stead, a most fit Matter for our Loue, the poore Saints to be with vs alwayes. Whereas, if those duties of kinnesse and humanitie, which IOSEPH of *Arimathea* performed to the dead Corps of our Sauour, were arguments of his Loue, how much more shall wee declare our Loue vnto him, in helping the Church, his liuing Bodie, his Fulnesse, called by the Name of Christ himselte, *1. Cor. 12.* specially then, when it shall be in ieopardie? If the glorified Bodie of Christ in the Heauens were here vpon Earth with vs, no doubt wee would be very officious and respectiue of it. But alas, it is not that Masse of flesh, though glorified and vnited to his Godhead, which hee so much respects: No; hee makes greater account of his faithfull Ones amongst vs; setting that vpon his owne Skore, which is done vnto them. Euerie one of these hath hee honoured with his Name, as well as the whole Companie of them. *Psal. 105. 15. Touch not my Prophets, neither hurt my Christs.*

Vainely therefore doe they prattle, that speake of their Loue to Christ, who yet are wanting to his Members in their Troubles; suffering PAYL to answer

answer for himselfe before NERO, and with the Parents of the blind man, *Ioh. 9.* saying, *Hee is old ynough, let him speake for himselfe.* To such I say, *If any man loue not the Lord Iesus, let him be accursed, I. Cor. 16.*

Thirdly, Obserue, who, next vnto Christ, are to be loued; namely, the *Saints*. All men, being of the same mould, the same humane nature with our selues, are to be loued; for wee may not hide our selues from our owne flesh. But the chiefetie of our Loue is due vnto the Saints, that are of the same Spirituall flesh and consanguinitie with vs. Others may not haue the tythe of that Loue they haue. *Let vs doe good to all (sayth the Apostle) but specially to the Household of Faith, Galat. 6.*

I. Tim. 5. *Hee that prouideth not for his owne, is worse then an Infidell.* But a mans owne (haply) may be none of the Saints. S. PAUL here seemes to preferre a mans owne, though neuer so wicked, in our Loue, before the Saints.

If the Question be, Whether I must rather helpe my wicked Wife in her necessitie, then any godly friend? this place to TIMOTHIE, sayes, My wicked Wife. But here the Apostle giues the first place of our Loue, next to CHRIST, vnto the Saints.

This Doctrine, That our Loue must chiefly respect the Saints, is to be vnderstood in an euen Comparison. All Saints are not to be preferred before all that are none; but those onely, that

K

may

Doct. 3.

The Saints to be loued, next vnto Christ.

Obiect.

Answer.

may equally be compared with them: as, Those of mine owne, which are godly, must bee loued more then those of mine owne, which are not. I must loue all my Children, Seruants, Kinsfolkes, but specially those that are Saints. But in an vnequall Comparison, it holdeth not. An vngodly Sonne, Wife, Brother, &c. is to be respected before a godly friend, that is further off from me, and not so neere in blood.

Againe, though naturall affection may be greater in vs towards our Kinsfolkes wicked, then towards strangers godly; yet true Christian Loue belongeth to the Faithfull, without any carnall respect: Neyther must wee measure it so much by outward effects, as by the inward affection of the mind: It is a Spirituall Loue, and is specially seene in Spirituall Things; as, in the holy cleauing of hearts together in mutuall Prayers, Consolations, and heavenly Conferences.

And thus I may loue my Christian friends more then my vngodly Wife, or Children, though in nourishing of them, I suffer them to perish with famine, as not hauing sufficient to relieue both.

Dott. 4.

*All the Saints
must be loued.*

Fourthly, Marke; The Obiect of PHILEMONS Loue, is, *All the Saints*. Hee that loueth one Saint truely, and because hee is a Saint, must needs loue all: Though there be diuers degrees of our Loue to the Saints, as there be also of their Sanctimonie; so CHRIST loued IOHN aboute the other Disciples. But if wee loue but one

one Saint, because of his Grace, wee must needs carrie the same mind to all. Otherwise; if louing one, wee hate another, it is an argument wee loue him not because he is a Saint, for then wee should loue the other also, but for other respects.

Here then is condemned that partialitie, which JAMES taxeth, *James 2.*

Fifthly, Obserue, That the Christians with whom PHILEMON conuersed, are called *Saints*; so the Apostle vsually calleth all that hee writes vnto. Wee are not then to restraine this name to the glorified Soules of iust and perfect men in Heauen. Certainly, vnlesse thou art a liuing Saint, thou shalt neuer be a Saint when thou art dead; for that Holinesse which is perfected then, is begun here.

Let now those prophane Knaues goe and scorne the Name of a Saint, together with all Sanctimonie; in the meane time, they themselues being scorned by Him that sitteth in the Heauens.

Doll. 5.



VERS. 6.

*That the communication of thy Faith may be effectuell
in the knowledge of all that good that is in you by
IESVS CHRIST.*



IN the former Verse, both those effects of PAULS loue to PHILEMON, set downe in the fourth Verse, were ioyntly described by the cause, common to them both. In this Verse, and the seuenth, they are described seuerally. And first, his Prayer in this sixth Verse, from the *matter* of it. This was that which he prayed for in PHILEMONS behalfe, *That the communication of his Faith might be effectuell in the knowledge, &c.* The words are something obscure.

First then, By the *Communication of thy Faith*, vnderstand, Thy Faith communicating it selfe. Then the words following, *in the knowledge, &c.* are to bee vnderstood Passiuely, not Actiuely. Therefore the sence is well expressed in our English Translation, That whatsoeuer good thing is in you, may be knowne: for he speaketh of that knowledge which others should haue of PHILEMONS vertues, and not that which PHILEMON himselfe should haue.

Now

Now here, are two Things to bee considered :

First, What that is which PAUL prays for in PHILEMONS behalfe, The *Efficacie* of his Faith : Secondly, Wherein this *Efficacie* of Faith consists ; first, in *Communication*, *That the communication of thy Faith may be made effectuell* ; that is, that thy Faith, by communicating, may be made effectuell ; secondly, *in the Knowledge* of whatsoever good was in him by Christ.

For the first, That Efficacie of Faith which here PAUL desireth for PHILEMON, was two : First, in regard of PHILEMON himselfe, that it might worke effectually in him : secondly, in regard of others, that it might be exemplarie to them, and so might be effectuell in prouoking them to the like.

And that the Apostle had some reference, euen to this latter kind of Efficacie, the words following seeme to import, *That whatsoever good thing is in you, may be knowne* : For when the light of our Faith shineth to others, it very effectually stirreth them vp to the glorifying of Gods Name, *Mat. 5.*

Hence obserue, First, That true Faith may sometimes faint, and be (as it were) raked vp vnder the ashes. A slouthfull kind of Sleepinesse may sometimes seize vpon it, and vnfit and disable it for Spirituall Exercises. As wee see in the Disciples ; who being oppressed with carnall grieue for the departure of CHRIST now at hand,

*Dott. 1.
True faith may
faint.*

were not able to attend the Exercise of Prayer, no, not one houre, with our Sauour. So likewise in the *Philippians*, *Phil. 4. 10.* Of whom, when the Apostle sayes, That they were reuiued, or, as the word signifies, waxen greene, or fresh againe, in their Loue and Liberalitie towards him; thereby he declareth, That for a time they were like Trees, that in the Winter are in their Widow-hood, hauing lost their Leaues, and appearing outwardly as dead, all their Sappe being in the Root within. And truely, as Trees, so Faith also, hath her Winter, namely, the Stormes and Tempests of Temptations, which by their violence shake off all her greene and glorious Leaues, and so make her appeare naked and desolate, shee being driuen into the secret corners of the heart, and there for a time to lye gasping and panting, readie to giue vp the ghost. Therefore, *Reuel. 3. 2.* they of *Sards* are willed to *strengthen the things that are readie to die.* Faith of it owne nature is very laborious, and whiles it is strong and healthie, tyes her selfe duely to her Taske, and is alwayes at worke: Yet sometimes, the Feuer-Lurden hauing caught her, shee begins to be lazie, and to haue no list to worke. Nay, then it is Holy-day, and Vacation-time with her, till shee recouer her selfe againe. Therefore *PAVL* here prayeth, that *PHILEMONS* Faith might bee preserued from this Lethargie and Sleepinesse, to the which, in it selfe, it was subiect, and so might shew it selfe to be a liuely and effectuall Faith.

Secondly,

Secondly, obserue, How Faith being by Satans Craft cast into this dead Sleepe, may be awakened, and how it may shake off this Spirituall Lazinesse, namely, by this Spirituall Exercise of Prayer. Therefore here PAUL prayeth for PHILEMON, That his Faith might bee effectuall. And if other mens Prayers may doe this, much more our owne.

But it may seeme, that Faith must rather giue efficacie to our Prayers, then receiue it from them: For Faith is that which setteth vs on worke to pray.

It both giueth and receiueth; yea, in giuing, it receiueth. It is the strength of the bodie, whereby it moueth and stirreth, and yet by this motion it is confirmed and encreased. If thy legge be benumbed, goe vpon it a little, and it will come to it selfe; so if thy Faith be as it were benumbed, cause it to moue and stirre in this holy Exercise of Prayer, and thou shalt find presently her spirits returning againe to her, and the Coales, before couered vnder the ashes, by these bellowes to be blowne vp, and conceiue a flame: For Prayer is a notable preservative against Spirituall slumber, prescribed by the most skillfull Physician, saying, *Watch and pray, that yee enter not into temptation.*

Now, those things which are able to preuent Diseases, are able also, for the most part, to cure them. Yet thinke not, there is any vertue in our Prayer, to doe this, but in GOD; who having bound himselfe thereto by promise, sendeth his

*Doct. 2.
Prayer recouers
fainting Faith.*

Obiect.

Ans.

*Do. 7.
Faith is a lively
Grace.*

Spirit into our hearts, when we are in this exercise, whereof see an example, *Acts 2. 1.*

Thirdly, *PAUL* here plainly teacheth vs, that true Faith in his owne nature is effectuall, liuely, full of vigour and spirits. *1. Thessal. 1. vers. 3. The worke of your faith*, that is, your working Faith. Faith is of a working and stirring disposition, and is alwayes quicke-spirited and nimble, vnlesse when it bee wounded by some grieuous temptation.

Thy faith then, which like the Sluggard, holdeth her hands in her bosome, loth to stirre out of doores, which alwayes lyes dreaming within, leading an idle sedentarie life; this Faith, I say, which is of so heauy a mold, of such leaden heeles, is a false faith, what shewes soeuer it haue. For acquiescence is the property of true Faith. I discern the picture of a man, though neuer so liuely, to bee no true man, because it stands still and stirs not. Therefore, though it haue shew of eyes, mouth, feet, &c. yet, when I see, it neither goes, sees, nor speakes, I know it is no man. So, when I looke vpon thy faith, and find for all the colours of outward profession, that it is idle, I conclude forthwith, that it is an Idoll, a shaddow, void of truth, and substance.

Show mee thy faith by thy works, saith *JAMES*. Indeed, if Pride, Swearing, prophaning of the Sabbaths, Vncleannesse, were fruits of faith, then these Braggers would iustifie their faith as very effectuall.

But

But since the fruits of Faith are Mortification, Meekenesse, Loue, &c. and not the least drop or dram of these Graces are to be seene in them, it appeareth, that their Faith is a very emptie and imaginative Faith.

The second followes; namely, wherein this *Efficacie* of Faith, here prayed for, consists; first, in *Communication*; secondly, in the *knowledge of euery good thing*.

For the first, Obserue, That Faith is no sparing Niggard; but of a very bountifull and liberall disposition. It hoordeth not, it hideth not those Treasures which thee receiueth of God, but communiceth them to others; *That the communication of thy Faith*. For that which Christ said to his Disciples, Faith sayth to her selfe, *Freely haue I receiued, freely will I giue*. This *Communication* therefore is a most necessarie effect of Faith, as the Apostle sheweth in his owne example, *Rom. 1. 12. That I might receiue Exhortation together with you, through our Faith*. Faith is made the fountaine where-from that mutuall communication of Exhortation or Comfort, betwixt PAUL and the Romans, should spring. If then thou wilt shew thy selfe to haue true Faith, let mee see the *Communication of thy Faith*. But this is very rare. Men are afraid, lest by this meanes all their store will be soone spent, and so they shall be drawne drie; wherein they are much wide: For here, not Parsimonie, which agreeth not with Faith, but this liberall *Communication* of our gifts, is the best thrift and husbandry:
for

Doct. 1.

Faith is a bountifull grace, and communicative.

for as those Loaves in the Gospell, so our gifts encrease and multiply, euen whilest they are in distributing. Euen out of that which the hand reacheth to the mouth, it selfe is nourished.

Againe, how should we looke that others should communicate to vs, if wee communicate not to them? Here then is another benefit of this communication, wee doe not encrease our owne, but gaine vnto our selues the benefit of our Brethren: By the helpe whereof wee shall bee enabled to doe that which of our selues alone we could neuer doe. The Blind, of himselfe, cannot goe a iourney, neither yet the Lame man, the one for want of eyes, the other for want of his legs. But now, if there be this *communication* betwixt them, the Blind man carry the Lame man on his backe, and so become legs to him, the Lame man lend his eyes to the Blind, and direct him in the way; by this meanes they will dispatch that iourney, which apart, neither of them could haue done. God, of set purpose hath so disposed of his gifts, that we should stand in need one of another, euen the Head of the Foot. not giuing all to euery one; for then finding a sufficiency in our selues, we would not seeke for helpe abroad, when we might haue it at home, but, one to this man, another to that; that so this mutuall *communication* might be maintayned amongst vs.

✓ In these and many other respects, must wee haue speciall care of this communication. Our owne gifts, by their vse, will encrease; our Brethrens, in regard of vse, will become ours; and both vnited together,

together, will be stronger, laying our Moneyes together, we shall make vp that that, which by reason of our pouertie, we could not haue done apart.

The second thing, wherein this *efficacy* of Faith consisteth, is the *Knowledge of all that good.*

That Faith then is effectuell, which hath all other Graces at command; so that, when it sayes to one, Goe, it goeth; to another, Come, it comes; to all of them, I would haue you knowne of others, they forthwith come forth into the open light, and by practice make themselues knowne to all. If a King command, and be not obeyed, it shewes, his power is not great, that hee is not as yet thoroughly confirmed in his Authoritie. So, it is an argument that Faith, as yet is but weake, and of small force, when it commands not with a Kingly and Imperiall Majestie and Authoritie, so that without further delay his commands are obeyed. *That thy faith may be effectuell:* but how? In the knowledge of euery good thing that is in you.

Vnlesse then, Faith doe thrust forth all other Graces whatsoeuer in thee, and cause them in some manner to be seene, and acknowledged of others, thy Faith is vneffectuell. What then shall wee say of those, who vaunt of their Faith, Hope, Loue, and other Graces, and yet they giue vs not the least taste of any of them? They say, they feele the power of these Graces within their hearts, though they haue not that gift that others haue, of making manifest that which is in them. But in saying so, they bewray they haue not the gift of Faith at all. For
Faith

Doct.

Faith sets all other Graces on worke, and makes them manifest.

Faith cannot suffer Grace to lye inclosed and cloystered in the Closet of the brest, but it will presently deliuer them out of this Prison: if the doore be shut, it will breake it downe, and by force make way for them to come out. *I beleueed, therefore I spake, Psal. 116.* Faith then is, as it were, the Porter, that opens the doore of the mouth, that when wee haue beleueed with the heart, with the mouth also we might confesse to saluation, *Rom 10.* and so not our hearts only, but *our flesh also might praise the Lord, Psal. 104.* It is to be doubted then, that these Graces that loue thus to keepe their Chambers, are sicke Graces: If they were healthy, they would delight to come abroad and take the ayre, for as Veritie, so likewise Vertue seeketh no corners. Nay, such is the power of Faith, that it driues all grace out of corners, and causeth euery secret thing to be euident, and euery hid thing to come to light, *Luk. 8. 17* for the Spirit of God once sealed in our hearts, is like vnto Wine in new bottels, which will breake the bottels, but it will haue some vent, *Iob 32. 19.* and like to fire that cannot be pent in, but makes way for it selfe, and breakes out into open flame, *Ierem. 20.* Againe, others there are, not altogether drie and emptie of grace, as those vaine vaunters, but endued with some good portion thereof, who yet doe deserue iust reprehension, for that they doe not manifest euery good thing that is in them by Christ for as sometimes we make semblance of that Grace wee haue not, so againt at other times, wee closely dissemble and conceale that Grace which we

we haue, sometimes for feare of danger, as **PETER** did his zeale and affection to Christ; and **NICODEMVS**, who came by night, and so his light did not shine before men: sometimes againe, through an vnchristian, and indeed, shameful shamefastnesse, thinking it doth not become vs; so to put forth our selues, either by word or action: and last of all, through our owne negligence and carelesnesse, whereby suffering Satan to surprize vs, wee are disabled for manifesting our spirituall strength. The strongest Gyant that is, when he is fast fettered and chained, and manacled, cannot shew his strength, as long as hee is in that case; no more can wee, when through our want of watchfulnesse, wee haue suffered Satan to bind vs hand and foote, and withall haue banished that good Spirit of grace, without whom we are able to doe nothing. Thus **SAMSON**, when he had yeilded to Satans temptations, in losing the badge of his Profession, and so had grieved the Spirit, was not able to shew his former strength, howsoeuer he thought with himselfe, to haue done as in former times. So it fares with vs, many a time wee thinke to giue prooffe of this or that Grace, as wee haue done formerly, but when it comes to the tryall, wee doe nothing lesse. Being, through our owne securitie, hampered in Satans snares, wee are not able to stand; and so now, not our grace, but our wants and weakneses are made known. Therefore let vs take heede of these three impediments, *Feare, Slothfulnesse, and Carelesnesse.* Let vs endeavour, not so much in word, which is Pharisaicall, but

*Four ends of
the manifesta-
tion of Grace.*

but specially indeed, and in the whole course of our carriage to expresse the inward grace of our heart, that that may speake when we hold our peace, that the prints and marks of that Humilitie, Loue, Meeknesse, Sobrietie, Wisedome, &c. which are within vs, may evidently appeare in our seuerall actions, that so they which conuerse with vs may haue experience of them, and so may giue vs that good testimonie, which the *Philippians* were able to giue TIMOTHY, *Philp. 2. 22.* This is that which the Apostle commanded the *Philippians*, *Phil. 4. Let your patient mind be made knowne to all:* and to TIMOTHY *1. 4, 15. That thy profiting may be made manifest to all:* and our Sauour to vs all, Let your light shine. Let vs not violently smother and suppress the Spirit in our selues. Let vs not detain in vniust captiuitie the graces of God, desirous to breake forth. Let vs not desire to keepe the light of the Candle within the Lanthorne onely. Let vs not set the Candle, which God hath lighted in vs, vnder a Bushell, or vnder the Table, but in the Candlestick of all our outward actions: but yet not for ostentation, that wee might haue a name: but, first, that God may be glorified, *Mat. 5.* Secondly, our Brethren strengthened & confirmed; yea, and those that as yet are without, may be gayned by our good example. Thirdly, the mouth of the malicious watching for occasion of slander, may be stopped, *1. Pet. 2. 15.* Fourthly, we may acquite our selues as true Israelites, approuing to be that in truth which wee professe, for otherwise wee giue iust occasion to bee suspected of Hypocrisie.

But

But here marke, that not euery good thing that comes from vs, must be made knowne; as our private Prayers, good Thoughts, Meditations, Desires, &c. These things we must keepe secret to our selues, as doing them to our Father that sees in secret, who also will reward vs openly, and not reueale them to others, vnlesse vpon some speciall occasion, as PETER, and CORNELIUS, *Acts* 10. and IOHN, *Apocalyp.* 1. 10. did. But those good Graces, which are in vs, as Loue, Zeale, Patience. &c. must be made knowne, and that not so much by prating as practising, and yet not alwayes, but as occasion shall serue, and in discretion. *Pro.* 25. *vers.* 11. *A word spoken in due season, is like Apples of gold with pictures of silver.* *Psal.* 1. 3. *That bring forth fruit in due season.*

*All good in vs is
not to be made
knowne.*



VERS. 7.

For wee haue great ioy and consolation in thy loue, because by thee, Brother, the Saints bowels are refreshed.

Now he comes to the speciall and seuerall setting forth of his thanksgiuing as before he had in the former Verse specially set forth his Prayer, both which he describeth ioyntly together in the fift Verse, being ioyntly propounded in the fourth

fourth Verse. Now he sets his thanksgiuing by the cause, that moued him to giue thanks for PHILEMONS loue, viz. The ioy and comfort he received by it. The reason may thus be disposed:

Thanks is to be giuen for that loue which brings ioy.

Thy loue brings me much ioy and comfort. ERGO,

The Proposition is wanting.

The *Assumption* is in this seuenth Verse, in the beginning, where first his ioy is described by the quantitie, *Great*, and then the *Assumption* is confirmed in the end of the seuenth Verse, by the effect of PHILEMONS loue, *The refreshing of the Saints bowels*. The Argument may thus be framed:

That loue which refreshes the Saints bowels, must needes reioyce me.

Thy loue is such: ERGO, The Proposition is here also wanting.

The *Assumption* in the Text, *By thee, Brother, the Saints bowels, &c.*

Bowels. The word signifies not only the Guts, but all the Inwards, as Heart, Liuer, Reynes, and such noble parts. But yet these are not here meant, but by a Metonymie of the subiect, those affections of the soule, that haue their seate in these parts.

Refreshed. A Metaphor, drawne from the rest of the body, wearyed with trauell, or tyred, and ouerpressed with some burden, and sweetly applyed to the rest of the affections, toyled, and turmoyled with griefe, and readie to sinke vnder the burthen of some grieuous affliction.

That this is the proper signification of the word, appeareth,

appeareth, *Mat. II. 28. Come to me, all ye that are weary and heavy laden, and I will ease you.* The word there translated to *ease*, is that, which here is translated, *refreshed*. By this Metaphor, PHILEMONS loue is notably amplified, for hereby the Apostle declareth, that his loue was no lesse comfortable and sweet to the distressed Saints soules, then rest and sleepe is to the tyred body of the trauailing man, or the taking away of the burden to him that is readie to sinke vnder it.

In the Verse it selfe, consider these two points. First, the reason or cause that moued PAUL to giue thanks for PHILEMONS loue, in the first part of the Verse.

Secondly, the confirmation of this reason, in the end of the Verse, *For by thee, Brother, &c.* For the first, he makes a double cause. First, his ioy, which PHILEMONS loue ministred to him, and that no small or slender ioy, but *great ioy*. Secondly, his comfort, which hee receiued by the same loue, and this latter is an amplification of the former: for PAUL hereby signifieth, that the ioy hee tooke in PHILEMONS loue, was not a simple ioy, but a comfortable ioy, such a ioy as did counteruaile and swallow vp all the griefe of his present afflictions. Here obserue,

First, that whatsoeuer breedes ioy, is a iust matter of thanksgiuing: for this is the reason of PAULS thanksgiuing for PHILEMON, *For wee haue great ioy in thy loue*. And the ground of this reason must needs be this: That which stirreth vs vp to ioy, must

L likewise

*Doct. 1.
Argument of ioy
must be argu-
ment of thanksgiuing.*

likewise stirre vs vp to thanksgiuing: but you will say, The wicked take great delight in mischiete. *It is a pishime to a Foole, to doe wickedly.* Must they then giue thanks for their wickednesse? God forbid. Vnderstand this of a lawfull and iust ioy, comming from God, and not of an euill ioy comming from *sat in*: for the end of that ioy is heauinesse, *Pro. 14.* and not thanksgiuing; it being a sinne, must driue vs to a sorrowfull confession of sinne, and not to any cheertull praising of Gods Name. But in a lawfull and holy ioy it holds, such as is the ioy, arising out of the works of Gods Wisedome and Mercy, whether done to vs, or by vs to others, or by others.

They are wickedly vngratefull, who when God shall haue cheered and reuiued their spirits by his mercies, doe not make their ioy and cheerfulness a whetstone for thanksgiuing, but rather for wantonnesse, and vncleannesse, and vanitie of speech. As wee see many, when God at the Table hath filled their hearts with food and gladnesse, in the strength of their ioyfull spirits quicken their wits to sweare, blaspheme, reuile, and reproch the Saints, and not once to blesse Gods name for his creatures, that haue refreshed and reuiued their spirits. This is a prophane and carnall ioy, though otherwise lawfull in it selfe, which resteth only in the creature, and aduanceth not vp the mind to the Creatour: whereas wee should reioyce more in the good will of the Giuer, then in the gift.

Let vs then haue a speciall eye to this affection
of

of ioy, that as soone as wee feele the first motion and tickling of it; if it be euill, we may restrayne it; if lawfull, we may vse it lawfully, as a goad to prick vs to thanksgiuing, and first, pay the toll and tribute of our ioy, to the Lord, in thanksgiuing, before wee proceed further in it our selues; as Marchants, before they can haue the benefit of their commodities themselues, must pay their Impost to the King.

But, alas, how oftentimes haue wee felt the Lord, euen replenishing our soules with much ioy, specially of outward comforts, and yet wee, in the meane while, haue not one thought of paying God his toll!

Whereby it comes to passe oftentimes, that God being angrie with vs, for keeping backe from him his right, his Mercies are turned into Iudgements, and our ioy into heauinesse: yea, hence it comes to passe, that that ioy which otherwise is lawfull, is now, because the fruits thereof were not hallowed to God, become to vs vnlawfull and vnholly, to be checked with SALOMONS reprehension. *Eccles. 2. Thou mad Foole, what doest thou? whither runnest thou head-long, forgetting that GOD, in whom thou shouldest reioyce? from whose Mercy this thing, wherein thou art so delighted, did come vnto thee?*

Secondly, that ioy is a singular and wonderfull blessing of God, for the which speciall thanks are due vnto him. For the rule of the Logicians is here true: That which maketh another thing so,

Dott. 2.

is much more so it selfe. If ioy make others things iust matters of thanksgiuing, then much more is it a matter of thanksgiuing it selfe. *1. Thessal. 3. 9. What thanks can we recompense againe to God for you, for all the ioy wherewith we reioyce for your sakes?* And truly, ioy is the very soule of the soule, the very life of our life, without which our life is a dead, and liuelesse life, and we our selues but liuing carkasses.

Therefore if God shall grant vnto vs a ioyfull and merrie heart, in the vie of any of his mercies, let vs acknowledge it with SALOMON, *Eccles. 2.* as a speciall, yea, a double blessing, and so not content our selues with single thanks; but,

First, thanke God for that benefit, which is the occasion of our ioy; and,

Secondly, for the ioy it selfe, which we haue out of that mercy: for no benefit of it selfe can worke ioy, without the speciall blessing of God: so, *Aff. 14* The *filling of the heart with food and glaness*, are made two distinct works of God. For how many are there that enioy not those things they possesse, who though they should eate Manna, the bread of Angels, might yet bee said to eite the bread of teares?

Deff. 2.
Tb inuentiue of
Tb thanksgiuing.

Thirdly, obserue, what that is which must stirre vs vp to thanksgiuing, and cause vs to performe it in due manner, namely, the feeling of ioy in the benefit bestowed vpon vs: for this is the reason, that howsoeuer wee want not sufficient matter of thanksgiuing, as being compassed continually with GODS mercies, yet oftentimes wee finde our selues

selues very vnfit and indisposed for this dutie : wee want the sweet sense of Gods Mercy, Goodnesse, Power. &c. in those benefits we haue, which should enlarge and dilate our hearts with ioy : when thy heart shall once be possessed with this ioy, it growes so full presently, that it cannot any longer containe it selfe within, but must needs powre out it selfe into thanksgiuing. *Psal. 92. 2. It is good to praise the Lord, to sing to the most High ;* but what droue DAVID hither, hee himselfe shewes the reason in the words following : *Because thou causest me to reioyce in thy works :* and, *Psal. 16.* in the midst of his Thanksgiuing, see how the heate of ioy breakes forth in him! *My heart is glad, and my tongue reioyceth.* Every part of Gods worship hath his proper and speciall affections. Now, as in Prayer, the seruency of an hungrie and thirstie desire is the special grace thereof; so in Thanksgiuing, the triumphing Spirit of ioy. If this bee wanting, alas, how poorely and coldly doe wee giue thanks ! Therefore here that of Saint IAMES must bee remembered, *Is any man afflicted? Let him pray. Is any man merry? Let him sing Psalmes,* namely, of Thanksgiuing, as appeareth by the opposition.

Fourthly, marke, that PAUL did not only take ioy, but comfort in PHILEMONS loue; comfort presupposeth grief; as a medicine, a disease. Therefore PAUL giues vs to vnderstand, that PHILEMONS loue was a kind of counter-poyson to the griefe, which his imprisonment and other afflictions wrought him. Whereby wee may learne, what is that which

will bring ease and comfort to the minds of Gods children in their troubles, namely, the vertue and good carriage of those whom they loue and respect: As this will be the comfort of good Ministers in their afflictions, if their flocks stand fast in that Truth, which they haue preached. As **PAUL** tells the *Thessal.* 1. 3, 6, 7, 8. *Now are wee alieue, if yee stand fast in the Lord.*

Those then, that haue such, as are neerly bound vnto them, vnder the crosse, as People their Ministers, Children their Parents, &c. must learne here to minister sound comfort vnto them in their afflictions, namely, by continuing the same good course they walked before. If they shrink and goe backe, they add to their afflictions, and euen kill their hearts. And those parents which in their afflictions haue such children, those Ministers that in their troubles haue such people, according to **PAULS** example, must comfort themselues herewithall.

*Dolt. 5.
Gr. cc. argument
of ioy in others.*

Fiftly, obserue what that is, wherefore we are to take ioy in another, viz. his grace. *We haue great ioy in thy loue.* This is that, which may iustly cause parents to reioyce in their children, one friend and kinsman in another. 2. *John*, *We haue no greater ioy then this, that we heare thy children walke in the Truth.* *Phil. 2. 2.* *Fulfill my ioy, that yee be like-minded, &c.* If wee reioyce in them for other respects, as for Wit, Wisdome, Knowledge, Learning, Beaurie, &c. our reioycing is not good, the end of our mirth will be mourning, wee reioyce not so fast now, but wee shall weepe and waile as fast afterward. Withall let

vs here learne how to minister occasion of ioy to those that desire to haue ioy of vs, as our Parents, Ministers, Acquaintance, &c. Let vs grow in grace, and in the true knowledge, and feare of God. Otherwise a prophane people, giuen to Swearing, polluting the Sabbath, are thornes and pricks in the sides of godly Ministers, and a foolish sonne is a heauinesse to his religious parents.

The second part of this Verse followeth, namely, the confirmation of the former part, which was, that hee had great ioy in PHILEMONS loue. This he proues, because PHILEMON refreshed the *Saints bowels.*

Here obserue; First, that PAUL doth not say, he hath ioy in his loue, because his owne bowels were refreshed by him, but because the Saints bowels were refreshed. Many will reioyce in that loue which is profitable to themselues. But where is he that will as well reioyce in that loue which is profitable only to others? It is plaine then, that wee reioyce not so much in loue, because it is loue, because it is a vertue, but because it is beneficiall to our selues, and that only wee reioyce indeed in our profit that wee reape by that loue, and not in the loue it selfe. For if wee reioyced in the loue it selfe for it selfe, then it would be all one vnto vs, whether wee or others were benefited by it. For that loue which performeth the duties of kindnesse to others, is as well loue, as that which sheweth the like kindnesse to vs. Then therefore shall we shew our selues to be of S. PAULS spirit, when wee can heartily re-

Doct. 1.

*Loue to be more
reioyced in, then
in the profit of it*

ioyce at the graces of Gods children, and loue them for those graces, whether wee haue any profit by them or not (we stand not vpon that) yea, and when wee haue profit by them, wee reioyce, yet more in their profit, because of the fruit that shall further their reckoning, then in our gaine, *Phil. 4.*

Dott. 2.

*The fittest time
of ioy, when it
is well with the
Church,*

Secondly, marke, that then is a most seasonable time of reioycing, when we see the bowels of Gods Saints refreshed, the Church and People of God releued in their distresses. So on the contrarie, if we see the bowels of the Saints wrung with griefe, and the Church pinched with the persecution of her Aduersaries, and that shee is given as a prey into the hands of Wolues and Beares, hunted by many mightie *NIMRONS*, and furrowes are made vpon her backe by the Ploughes, then wee are to know that it is a time of mourning, and of hanging vp our Harps with the captiued Iewes vpon the Willowes. But for the most part, if it goe well with vs, in regard of our owne particular, wee care not greatly which way things go with the Church, sinke shee, swimme shee, all is one, so we liue at ease, and sleepe in whole skinnes. If our owne priuate estate be shaken, we take on and are much cast downe, but teares doe soone waxe drie in the euils of others, though they be common to the whole body of the Saints, whereas euery mans particular depends vpon the common good of the Church And therefore as when the Church of God flourisheth, and holds vp her head, we must lift vp ours, though otherwise it goe not so well with vs in our owne priuate: so
when

when the Church mourneth and hangeth down the head, wee must cast downe ours; though our owne condition be neuer so good: for as the peace of *Ierusalem* sweetneth our owne priuate grievances: so her afflictions and dangers do sowre and make distastefull vnto vs, all priuate comforts whatsoeuer. Thus NEHEMIAH distasted his fauour and honor in the Court, the Iewes in *Babylon* their Houses, their Orchards, and all other their delights whatsoeuer, *Psal.* 102. *VRIAH* his owne house, and wife.

Thirdly, in PHILEMONS example we are all, according to our power, taught to refresh the bowels of Gods poore distressed Saints, if we will shew our selues to haue that loue which we professe. For this is the effect of PHILEMONS loue, the refreshing of the bowels of the Saints: for there is a cold charitie and lip-loue, which is common euerywhere. That which IAMES taxeth, *Chap. 2.* of such as will say to the naked, Clothe thee; to the hungrie, Feede thee; to the cold, *Warme thee.* But this last, they had need to say to their owne frozen charitie: for they onely say so, they doe nothing for the releeuing of those necessities. But true loue, as it is seated in, and commeth from the heart & bowels of him that loueth: so it goeth downe into the very heart and bowels of him who it loueth and refresheth them. The heart is both the place, from whence loue commeth, and whither it goeth. And then shall our loue iustifie it selfe to be sincere and heartie, when, as a comfortable Cordiall, it doth our Brother good at the very heart.

But

Dott. 3.

*The bowels of
Gods Saints
must be refresh-
ed.*

But wherein standeth the refreshing of the Saints Bowels? I answer in one word: In the performing of those parts and offices of kindnesse vnto them, which may carrie an expresse signification of our tender commiseration and compassion towards them in their miseries. If thus thou giuest but a cup of cold water, thou shalt be a refresher of the Bowels of the Saints; for nothing grieueth one in miserie more, then to see himselfe neglected of others. This was that which went very neere DAVIDS heart in his affliction, and therefore he complaines bitterly of it, *Psal. 69. 20.* But when others shall pitie them, moane, and tender their case, and in a Christian fellow-feeling, put vnder their shoulder, to helpe them in their weakenesse, therein imitating the Spirit, *Rom. 8. 24.* This is a great ease and refreshing to their heauie and oppressed mindes.

Now, more specially, wee are to expresse this our compassionate affection towards them, in these duties:

Three things in
which we must
refresh the
Saints.

First, in speeches of Comfort, *Psal. 41. 1. Blessed is he that hath respect of the Poore, saying,* (namely, vnto the poore Saints) *The Lord will deliuer him in the time of trouble.* Thus IOSEPH confirmed and raysed vp the hearts of his poore brethren, cast downe with feare, by speaking kindly vnto them, *Genesis 50.* Now, these Consolatorie speeches, wherewithall wee are to reuiue and refresh the spirits of our disconsolate brother, are especially to be taken from the sweet promises of GODS Word,

Word, which, in the best and wisest sort wee can, wee are to apply vnto them.

Secondly, in commending and remembering their afflicted Estate to God in our prayer. And this also is another thing, which the Psalmist in the former place maketh another part of our respect towards the afflicted. In the third Verse, after his words of Comfort, he setteth downe his prayer to God in the behalfe of the afflicted, *Deliver him not to the desire of his enemies. The Lord strengthen him, lying in the Bed of Faintnesse*: For so TREMELIUS translates it.

Thirdly, in the Workes of Liberalitie, as the need of the afflicted shall require, and our owne ability giue vs leaue. *Phil. 4.* When PAUL had receiued the Liberalitie of the *Philippians*, being in prison, he professeth that he receiued, and that now he was full. *2. Tim 6.* ONESIPHORVS ministring vnto him is called *refreshing* of him: Where the word of Refreshing is another word then this here vsed; a Metaphor taken from those, who being almost ouercome with heat, find some cooling, to shew, how acceptable and comfortable ONESIPHORVS his reliefe was vnto him. Where yet, besides his ministring vnto him, he maketh mention of his diligent seeking him out, and so visiting him in the prison, as another part of his refreshing him: That we may see the truth of that which before I said, That the least office of kindnesse whatsoever, performed with a tender and pittifull heart, is a refreshing of the Saints. But these three are the chiefest waves of refreshing. Now

Now, if in this sort we are to refresh the Saints Bowels, what shall we say then to such miserable Comforters as IOB was troubled with, that afford small or no comfort at all? True comfort is sweet to the very Bowels. But much more are they to be condemned, who are so farre from comforting the Saints, and refreshing their troubled Bowels, that they gripe and pinch their Bowels, adding to their affliction, wounding them whom the Lord hath smitten, as DAVID complaineth of some, *Psal. 69. 26.* What shall wee say to such as SHIMEI, that come out to gather stickes when the Tree is falne, and tread downe the Hedge where it is low, as he did, reuiling DAVID in that great extremitie? such as the *Edomites*, *Psal. 138.* that insulted ouer the *Israelites* in the day of *Ierusalem*, crying, *Rase it, Rase it to the foundation thereof*; that speake words which are as the prickings of a Sword, to the piercing of our Bowels thorow, when rather words, as it were suppled with Oyle and Butter, should be vsed. Surely, God will remember such. DAVIDS imprecation shall befall them.

But let vs rather imitate PHILEMON, in refreshing the Bowels of the Saints, knowing,

First, That God himselfe hath pronounced such Blessed, *Psal. 41. Matth. 5.*

Secondly, That herein wee imitate the Spirit of God, *Rom. 8. 26.* whose office it is, to comfort the hearts of the afflicted Saints.

Thirdly, That by the same meanes wee refresh the Bowels, not onely of the afflicted, but also of others,

Six reasons so
moue vs to the
refreshing of the
Saints Bowels.

others, who lay to heart the afflictions of IOSEPH, as here PAUL sayth, how he was comforted, when he heard of PHILEMON refreshing the Bowels of other Saints.

Fourthly, Yea not onely so, but we shall refresh the Bowels of Christ himselſe. The which, as they are pricked and pierced in his Saints, *Acts 9.* for euen the apple of his Eye, tenderer then the Bowels, is hurt in them; so likewise are they refreshed in them, *Matth. 25.* Therefore the Apostle called that Gift which the *Philippians* sent him, lying in Prison, an Odour that smelleth sweet, a Sacrifice acceptable and pleasing to God, *Philip. 4. 18.* So that as sweet Odours are a refreshing of the senses, so our refreshing of the Saints Bowels, is in a manner a refreshing of Gods owne Sences and Spirits.

Fifthly, That hereby we shall enlarge the spirit, not onely of the afflicted, but of all other good men besides, to whom our Loue is knowne, in praying to God for vs. See an example in PAUL, praying againe and againe for ONESIPHORVS and his Family, because he had beene refreshed by him, *2. Tim. 1. 6.* O happie ONESIPHORVS, that by thy Liberalitie gainedst the so effectuall Prayers from so worthie an Apostle! Neuer layedst thou out any money better then that, which returnedst vnto thee so great a gaine, as that did which thou bestowedst on PAUL: For the seruient prayer of any iust man, much more of an Apostle, preuayleth much, *James 5.*

Sixtly,

Sixtly, That if we reape not this benefit of our Loue from men, who may proue vngratefull and vnmindfull, yet God is not vniust, that hee should forget the labour of our Loue, which wee haue shewed towards his Name, ministring to the Saints, *Heb. 6.* Nay, he will cause it to be as Seed, that shal bring vs a plentiful Haruest of many temporall blessings in this life, and of eternall life it selfe at the resurrection of the Iust.

But here it must not be omitted, that besides those wayes of refreshing, spoken of before, common to all sorts, there was one way proper to PHILEMON, in regard of his Ministerie, that which is spoken of, *Isai. 50.* when the tongue of the Learned ministrereth a word in due season to the soule that is wearied with the burthen of sinne. Thus must all Ministers refresh the Bowels of the Saints, as need requireth. But now adayes mens Bowels needs no such refreshing. They are rather to be pricked, as those, *Acts 2.* with the Sword of the Law, and then they will stand in some need of Euangelicall refreshing.

Doct. 4.

Fourthly, Here marke, what is the Condition of the Saints in this life. They meete with such crosses, as doe gripe them at the very heart, and pierce thorow their very Bowels. So it was with MARY, *Luk. 2. 35.* And hence it comes, that their Bowels stand in need of refreshing: Whereas the wicked, for the most part, are alwayes fat, fresh, and flourishing, that they need not to be refreshed by any.

But

But here is our comfort in this life, God will raise vp some PHILEMON, to refresh vs; some SIMON, to helpe vs to beare our Crosse; at the least, he will send his Spirit, the Comforter, into our hearts; and at the length will bring that happie Day of refreshing, when all teares shall be wiped, and we shall need no further refreshing. Then shall the wicked, with the rich man, tormented in Hell, crie for some refreshing, as standing in great need thereof, but none shall they get.



VERS. 8, 9, 10.

*Wherefore, though I haue great libertie in Christ, to commaund thee that which is conuenient,
Yet for loves sake I rather beseech thee, being such an one
as PAUL, aged, and now also a prisoner of Iesus Christ,
I beseech thee for my sonne ONESIMVS, whom I haue begotten in my bonds.*



Ere the Apostle commeth to the second and that most principall part of his Epistle, his Petition concerning ONESIMVS, to the which, as an appendant, is added a Petition in his owne behalfe. But the whole Epistle is taken vp in ONESIMVS his matter, and in his Petition for him. The which he propoundeth first in these three Verses, and then pursues and folloves with arguments, and preuenting of obiections in those which follow.

Now

Now his Petition is not propounded barely and nakedly, but set forth with many amplifications, for the mouing of PHILEMONS affections.

These Illustrations are eyther generall, belonging to the whole Petition, or speciall to the seuerall parts thereof.

The generall Illustration is set downe in the first Particle, *Wherefore*; which being a Particle of Illation, sheweth, that this Petition of PAUL, howsoever a distinct part from the former, yet dependeth and hangeth vpon them. Wherein appeareth the wonderfull Artifice of the Apostle, that so sweetly coupling two such diuers and distinct parts of his Epistle, doth by this meanes, as it were, secretly and by stealth, slide on from one part to another, the Reader scarce perceiuing him.

Now these things depend on the former in this manner.

In the end of the former Verse he had said, That by PHILEMON the Saints Bowels were refreshed. Now hence hee taketh occasion very fitly of propounding his suit for ONESIMVS, *Wherefore I pray thee for ONESIMVS*; as if hee should say, Since hitherto thou hast beene exceeding kind to the Saints, a refresher of their Bowels, I would not haue thee wax wearie hereof, but continue still like thy selfe, and shew thy selfe now to ONESIMVS, in refreshing his Bowels, cast downe in griefe for his sinne, that thou hast formerly done to others.

By

By this inference wee learne , that those good things which we haue done formerly , ought to be effectual incitations to vs, for the doing of the same, yea greater, as occasion is offered. For thus PAUL reasons here with PHILEMON: Hitherto, Brother, thou hast beene a refresher of the Saints bowels: Continue so still, and refresh now likewise poore ONESIMVS his bowels. But many reason contrariwise: Hitherto I haue done this or that, I thinke that well for one. I hope, now I may rest mee awhile, and let others take my roome, and doe as much for their part, as I haue done for mine. But the Apostle tells vs, we must not be wearie of well-doing, which they doe which would pay the debt of Obedience to God, in some good actions, with that which they haue paid him in some other formerly: wee cannot vse a more effectuall argument to stirre vp men, either to godlinesse in generall, or some speciall actions thereof in particular, then this, which is drawne from their owne former practice. What more forcible exhortation to constancie in the Truth, then this? Heretofore you haue beene so zealous for the Gospell, that for it you haue indured banishment, imprisonment, and many other afflictions, and will you now beginne to faint? Now, the ground of this argument is this, That when once wee giue ouer the course, which formerly wee held, wee lose all which wee haue done before. All our former labour was vaine and bootlesse, our Prayers, Fastings, Hearing, Preaching, Suffering, all to no purpose.

M

If

*Doct.**Good past, a
motive to fu-
ture good.*

If a man in a journey of an hundred miles, after ninetie nine gone, should there rest and goe no further, he might as well haue stayed at home, and neuer haue set foote out of doore. Hence S. IOHN *Epistle 2.* exhorting to perseuerance: *Let vs take heed to our selues that we lose not the things we haue done,* (namely, by flinching) *but may receive a full reward.* And PAUL *Chap. 3.* to the *Galatians*, readie to reuolt, *Haue yee suffered so many things in vaine?* for as in godly Repentance, when wee change our former course of life, our former sinnes shall nothing hinder vs; so in this wicked repentance, whereof wee may see at this day fearefull examples, when we repent vs of our former good courie of life, and forsaking it, follow the course of the world, all our former good deeds shall nothing auaille vs, *Ezek. 1. 18.* for we our selues by our present contrarie practice, doe condemne them all. This is the generall amplification.

Let vs come now to the speciall illustration of the speciall parts of the Proposition of the Petition. The Proposition is this: *I PAUL pray thee for ONESIMVS.* Here there being threethings; first, the *act* of his praying. Secondly, the *person* praying. Thirdly, the *person* prayed for: all these haue their severall amplifications.

First, the *act* of praying is set forth by the *diuerse*, Verse 8 *Though I haue great libertie.*

Secondly, by the *mooving cause*, Verse 9. *Yet for loues sake, &c.*

Secondly, *Person* praying described from his present

present condition: First, of his *Age*. Secondly, *Restraint*.

Thirdly, *Person prayed for*, ONESIMVS, described by relation; that he was PAULS *sonne, begotten in his bonds*.

For the first, The act of his praying is set forth by the *Diuersē*, namely, that power which hee had of commanding. And it is, as if the Apostle should haue said: If I would vse my power and authoritie, I might command thee, but being ouercome by that great loue I beare towards thee, I willingly yeeld from that my right, and choose rather to entreat. So that this amplification contayneth a very powerfull argument, from the greater to the lesse. If thou oughtest to harken vnto mee in this cause commanding, how much more, dealing more mildly by way of entreatie?

This his power of commanding hee sets forth: first, by the measure, *Having great libertie, or, Though I might be very bold*.

Secondly, by the manner of it, *in Christ*.

Thirdly, the matter or obiekt of it, *That which is conuenient*.

Here first of all obserue, that the Ministers of the Word haue a certayne authoritie, whereby they may command their Hearers. *1. Tim 6. Charge them that are rich, that they be not high-minded, &c.* They may command with a *charge*, which is more then a simple command. So, *2. Thessal. 3. vers. 6. Wee command, or charge you* (for the word is the same that before) *to with-draw, &c.* And lest any

Doct.
Ministers haue
authoritie.

should say, that this was a peculiar priuiledge of Apostles and Euangelists; let him heare **PAVL**, inuesting all ordinarie Pastors with the same authoritie. *1. Thessal. 5. Wee beseech you to know those that be ouer you in the Lord. And, Hebr. 13. Obey those that are your Guides.* But that wee may the better know this authoritie, whereof wee speake, the manner of it here set downe by the Apostle is to be considered: *Hauiug power to command thee in Christ.*

This authoritie then they haue to command, is not in their owne name, but in Christs: wherein the Ciuill and Ecclesiasticall power are differenced. In the Ciuill power Christ hath Deputies and Vicars, which may command in their owne name, and by punishment constrayne men to obedience, for this power respects onely the outward man. But in this Spirituall power, because it is ouer the conscience, he hath no Deputie that may be fully possessed of his owne authoritie, but onely Embassadors. Hee calls Ministers Stewards, who haue onely authoritie to signifie Christs pleasure vnto vs, and cannot, as the Ciuill Magistrate, compell by punishment.

The Church therefore hath no absolute Lordship in things spirituall. It is Christs alone incommunicable to any other. Let a mans place be neuer so great in the Church, hee is but a seruant, as **MOSES** was, *Heb. 4.* hauiug no Imperiall authoritie in himselfe to command, but onely in his Masters Name.

Here

First, Here then we see the Papists refuted, who challenge to the Church an absolute and Kingly kind of Soueraignetie; not contented with that which Christ grauntereth, which is onely Ministeri-
all. Hence it is, that they substitute the Pope in Christs place, and call him Christs Vicar. But surely, if euer any in the Church had beene capable of this so great an Authoritie, it was the Apostles. But besides, that it will not stand with the name of an Apostle, that is, a Legate, or Embassador sent in the name of another, the Apostles never vsed it, neuer claymed it; nay, they haue altogether disclaymed it, *2. Cor. 5. 20.* *Now then are we Embassadors for Christ, as though God did beseech you through vs; wee pray you, in Christs stead, to be reconciled to God.* So here, and *2. Thess. 3. 6.* he commaunds in Christs Name. But if so be that Christ had as well set them in his owne place for spirituall things, as Magistrates for temporall, they might then haue commaunded in their owne name. Therefore all the Authoritie of Ministers is to be confined within the bounds of an Embassage, contrarie to that which the Pope hath done, stiling himselfe the Vicar of Christ; and so turning the Spirituall power, which in the Church onely is Ministratorie, into a meere Tyrannie and Lordship ouer the Faith of the Church; which yet the Apostle reiecteth as a thing not beseeming him, *2. Cor. 1.* in the end, *Not that we haue dominion ouer your Faith*, wherewithall he linketh the power of the Ministerie, adding, *But we are helpers of your ioy.*

To whom then can that description of Antichrist, sitting in the Temple of God, as God, better agree, then to the Pope of Rome, who blasphemously arrogateth vnto himselfe a Power, and that absolute, to commaund in his owne name, to bind the Conscience with those his commaunds, to remit and retaine Sinnes? But we haue shewed, that the power of the Church is onely the power of Seruants, Ministers, and Stewards, 1. Cor. 4. 1. whereby all is done in Christs Name. And therefore, when Ministers are said to haue power to commaund, to bind, and loose sinnes, all these things are thus to be vnderstood, That they haue power to declare Christs will, in his Commandements, in his Promises, in his Threatnings. Then doth the Minister commaund, when hee tells vs Christ commaunds; remit, or retaine sinnes, when he truly testifieth, that Christ doth so.

Secondly, But as this their Doctrine of the Spirituall Iurisdiction is vnfound, so is that likewise which thereupon they build: For hence they would gather the Superioritie of Ecclesiasticall men aboue Ciuill Magistrates. And their Argument at the first may seeme to carrie some shew.

He that commaundeth, is aboue him that is to be commaunded.

Ministers commaund all Christians, euen Magistrates. Therefore. So

Likewise thus: Shepheards are aboue the Sheepe.

Ministers are Shepheards; Magistrates, the Sheepe. Therefore, &c.

But

But the Answer is easie, to any that shall consider that which hath alreadie been spoken: Euery Commaunder is not greater then hee that is commaunded; Kings sometimes send meane men to commaund great Nobles. What? is a Pefant therefore aboute a Noble man? Wee must distinguish therefore of those which commaund: some commaund in their owne; some, in anothers name. The first, alwayes, and simply, obtaine Superioritie; the latter, onely in the cause of their Embassage. Now Bishops and Ministers are of this last kind. And therefore it followes not of this, That because they haue power to commaund Magistrates, therefore simply, and in themselues, they are their Betters; that they may take the vpper hand of them in sitting at the Table, in going, and such like actions, as it was wont to be in the Papacie; and as BELLARMINE, though very erroneously, would haue it both acknowledged of the Emperour MAXIMVS, and practised by Bishop MARTIN. To whom, when the Emperour, sayes BELLARMINE, as vnto the worthier person, had sent the Cup, brought by his seruuant to himselfe, and he had receiued it, and drunke himselfe, yet would not send it backe againe to the Emperour, but gaue it to the Priest, thinking none, next to himselfe, so worthy as he; and that it would not haue beene safe for him, to haue preferred eyther the King, or any of those next him, before a Priest. This Storie he alleageth out of SVLPITIVS writing of the life of this MARTIN, *De Pontif. lib. 1. cap. 7.*

But first BELLARMINE, with his SVLPITIVS, doe cleane mistake the matter. For this example rightly vnderstood, doth rather shew the inferioritie of Ministers beneath the Magistrates. The Emperour sent the Cup as a signe and token of his fauour, as it is the manner of great men to doe at the Table, as appeareth in IOSEPHs example, sending portions from his owne Messe to his brethren. Now it had been no good manners for him to haue sent backe the Cup to the Emperour, which hee had sent as a fauour to him, to grace him. But admit, BELLARMINE could bring many such Examples of Clergie men, preferred in such things before Magistrates, and that this example would serue his turne for this purpose, yet the Doctrine we haue gathered out of this place, ouerthroweth them as vnlawfull: for the Superioritie of the Minister is onely in his Embassage, whilest for the time hee is Gods mouth to vs. But when they are at Dinner, or at Supper, they are out of their Embassage then. And being out of their Embassage, they are inferiour, not onely to Kings, but also to their Seruants, inferiour Magistrates, 1. *Pet. 2. 13. 14.*

Againe, it may be answered, That the Commaunder is aboue the commaunded; but the Minister properly doth not commaund, but God by the Minister; and so Princes are subiect, not to the Ministers, but to Gods owne Authoritie, whereof the Ministers are onely dispensers. And thus vnderstand that, *Esa. 60. 10.*

Away

Away then with the pride of ambitious DIS-
TREPHESES, that euen in Ciuill Things
would haue Preeminence about the Ciuill Ma-
gistrate.

Thirdly, But wee must take heed, lest whilest
wee find fault with the Papist, for giuing too much,
wee our selues, in the meane time, giue not too
little. This is the propertie of fooles, to runne
from one extreme to another. Therefore PAUL,
after that hee had refuted, in the three former
Chapters of the first Epistle to the Corinthians,
those that went too farre in magnifying of Mi-
nisters, in the beginning of the fourth, lest he should
seeme to be Author to any, of derogating from the
Ministerie, he addeth, *Let a man yet so thinke of vs,*
as of the Ministers of Christ, and dispensers of the Se-
crets of God.

It can scarce be expressed in words, with what
disdaine Ministers are contemned, not onely of the
great Ones, but euen of the vulgar sort. Euery base
companion will in reproch call them Parsons and
Priests. Why! what are you, but a Priest? As if one
should say to the Kings household-seruant, You are
but the Kings seruant. I, but doe you make but a
but of it? Is not this a place of good account? Is
the Steward of a Kings Family no body, because he
is ouer the Family not as a Lord, but as a Steward?
Is the Minister no body, because he commaunds
not in his owne name, but in Christs? But is it not
counted a matter of greater honour, to be sent in
Embassage by an earthly Prince.

The

The authoritie of Ministers, as I haue shewed, is only the authoritie of Messengers, and Embassadors, and lasts only during the time of their message, and embassage. What then, when they haue done their message, are they so lightly to be regarded? *God forbid.* Nay, according to the Apostle, for their works sake, they are to be had in singular account alwayes, and euerywhere, and not onely whilst they are in their worke, being a preaching in the Pulpit.

But when they are in their embassage, declaring the Will of Christ, then speciall reuerence and regard is to be giuen them, then according to CORNELIUS example are wee to set our selues before them, as before God himselfe: for they command in Christs Name, and therefore their contempt is contumelious to Christ himselfe, in whose Name they speake, *Matth 10.* Ministers therefore must be heard with submissiue and obedient minds; for if they haue authoritie to command vs in Christ, how can any whosoever denie obedience? Nay, Kings themselves are to be obedient to them, that are ouer them in the Lord, as the Apostle willeth, for it is Christs authoritie, and not the Ministers, and therefore it equally bindeth the King and the Begger. But, alas, Ministers may command, euen meane persons: but who obeyes their commands? They may command, and doe themselves. Their words are accounted only, as a blast of wind.

This authoritie of commanding, as it is set forth by the manner *in Christ*, so by the measure, having
great

great authoritie, &c. For, being in Christ, it must needs be great.

This must teach Ministers to speake with great boldnesse, when they know they are armed and backed with Christs authoritie. Indeed if those things wee speake, were in our owne names, wee had iust cause to be afraid, because oftentimes our message is very vnwelcome to carnall eares, but speaking in Christs Name, we may, as the Apostle here saith, be *very bold*, lifting vp our voices as Trumpets, *Esa. 58. 1.* knowing that God hath giuen vs the Spirit, *not of feare, but of power and loue, and of a sound mind,* *2 Tim. 1. 7.* The meanest Sergeant, that is in the Kings name, dares arrest the greatest Duke that is. In this house, the basest Skullion in that kitchin, being set on by your Honours, would not be afraid to controule the Steward. But take heed, thou that art a Minister, lest at any time thou presume to command, to rebuke, or threaten in thy owne name. Christ will not beare thee out in such commands, neither will he make good such threatnings. If men in such a case offer violence, looke not that hee should rescue thee, but in his owne cause he will be a wall of brasse vnto thee, *Ier. 4.* Wherefore, as a faithfull Embassadour, reueale the whole Counsell of God, let neither feare, nor the golden squincey, nor any thing else stop thy mouth. Thou hast Christ to be thy Authour, in that thou art to say. Assuredly, he will neuer goe backe from that, which hee hath willed thee to speake. ABSALOM encouraged his seruants, to slay his brother AMNON, by this

this argument: *Haue not I commanded you?* 2. *Sam.* 13. How much more should the Commandement of Christ put heart and spirit into the Ministers, to open their mouthes, and to speake freely, and fully, and frankly, whatsoeuer they haue in Commission?

Thirdly, S. PAUL sets forth his authoritie of commanding, by the matter of it. What is it that he may command? any thing what hee please? No. Though hee were an Apostle, yet hee hath no such infinite authoritie. What then? *That which is conuenient*. See then the bounds of this spirituall power. It can command nothing, but *that which is conuenient*.

And this necessarily followeth out of the former, for it is in Christ. And Christ can command nothing which is not conuenient; wherefore, if Ministers at any time shall command things inconuenient, they doe now exceed their bounds, they goe beyond their Commission, neither doe they now command in Christs Name, but in their owne. And therefore in such cases wee are so farre from being bound to obedience, that wee are in conscience to disobey. This ouerthroweth the tyrannicall and vsurped Dictatorship of the Pope, who maketh his owne will a Law, and thinketh, hee may doe in the Church what him listeth.

The proprietie of the word, *Conuenient*, is also to be obserued. It signifieth that which in equitie we are bound vnto, though not in the rigour of the Law. If PHILEMON should stand vpon it, hee was not to receiue ONESIMVS againe, but in Christian equitie he was.

Note

Note then, that wee are bound not onely to doe those things, which the very extremitie of Law will draw from vs, but also such whereunto reason and equitie doe perswade. Thus much of the first illustration of the act of praying from the *diuerse*, his power of commanding: *Though I haue great, &c.*

The second followeth from the mouing cause: *Yet for loues sake, I rather beseech thee.*

The cause that made PAUL deale by intreatie, when hee might haue commanded, was loue, not PHILEMONS loue towards the Saints, that hee spoke of in the seuenth Verse, as some would haue it, but his owne loue towards PHILEMON.

Obserue first, in the example of the Apostle, that Ministers must deale in the mildest and gentlest manner that may be with their Hearers, intreating, perswading, exhorting, beseeching, euen then when they may lawfully command. 1. Cor. 15. in the end. *We beseech you to be reconciled.* Rom. 1. 12. *I beseech you, Brethren, by the mercies of God.* For so it is, that wee see, euen in the things of this life, that men must be faine to sue for that which is their owne, and may be glad if by faire entreaties they can get vp their debts. So the Ministers may thinke they haue done some great matter, if by any meanes, euen by earnest and affectionall perswasion, and exhortation; they can get at our hands this debt of obedience wee owe to God. And no maruell if Ministers thus deale, when God himselfe herein goes before vs in his owne example. *Oh that Israel would haue harkned*, Psal. 81. 13. and *Matth. 23.*

Christ

Doff.

Doff.
Ministers must
deale mildly.

Christ shewes that hee invited the Israelites in the same manner vnto himselfe, that the Hen doth her Chickens. Wherein we haue great cause to admire the vnspeakable goodnesse of God towards vs. Men commonly are earnest and importunate Intreaters for those things which may be profitable to themselves, but who is earnest in desiring another, to doe that which is only for the profit of him, with whom he dealeth, and not any whit profitable to himselfe. If a man of himselfe cannot see what is for his owne good, and of his owne accord doe it not without further adoe, we count him worthy to smart for his folly. But here, God dealing with vs by his Ministers, so pathetically to turne, and reconcile our selues vnto him, the profit is solely our owne: wee only shall haue the commoditie of this reconciliation, and not God, who could as sufficiently glorifie himselfe in our everlasting confusion. Our hearts therefore must relent, and be overcome by this kindnesse of God, so sweetly, and gently calling and alluring vs vnto himselfe.

Dott.
Sometimes we
must yeeld of
our right.

Obserue further, in *PAVLS* example, that sometimes we are to yeeld of our right, neither alwayes may we doe those things, which of themselves are lawfull and indifferent. It is a weake argument. This is lawfull in it selfe; therefore it is lawfull for me. In it selfe it was lawfull to eate of things sacrificed to Idols, and yet in the case of scandall, the Apostle forbids the *Corinthians* to eate of them, *1 Cor. 8.*

It is lawfull in it selfe for a Minister to receiue main-

maintenance from his flocke ; but it was not lawfull for PAVL, preaching at *Corinth*, 1. *Cor.* 9. For then he had abused his libertie, *Verf.* 18. And hindered the *Gospell*, *Verf.* 12. and so consequently sinned. The case is alike in the vse of our Christian libertie, in things indifferent, as meate, drinke, apparell, sport, recreation. It is a point of Christian wisdom to consider, not only what is lawfull, but also what is expedient and profitable, not only what is lawfull in generall, but also in speciall, what is lawfull for mee and thee; for if the vse of our libertie be a stumbling block, at which our Brethren may fall and hurt themselves, we must then bridle and restrayne it. Here then is condemned the tenacitie and temeritie of some in the vse of that libertie, which the Word hath graunted them in things indifferent. Their tenacitie, that they hold their owne stiffly, and will not let goe the least part of their right, though the glorie of God, and good of their Brethren doe earnestly craue and begge it at their hands. Their temeritie, not onely that they themselves rush venturously vpon all things that in themselves are lawfull, not considering with themselves, whether in regard of some circumstances, it may not be vnlawfull for them, what inconuenience may ensue, what hurt may also arise to the *Gospell*, but also censure and condemne others, who kept backe by Christian wisdom and charitie, dare not runne with them to the same excessiue vse of their libertie. Let them remember that PAVL, in this place, hauing much libertie of commanding, yet chose rather to intreat.

Obserue

Doct.
Loue makes a
man abridge
himselfe of his
libertie.

Obserue thirdly, what it is that will make a Christian abridge himselfe sometimes of the vse of his libertie; namely, the loue of God and our Brethren. *For loues sake I rather beseech thee.* For this is reckoned among the properties of loue by the Apostle; *That it seeketh not her owne, 1. Cor. 13* but his, whom it loueth. If Gods glorie and the Churches good be deare vnto vs, wee will not vse our libertie to the full, in those things which may hinder and hurt both. If therefore thou wouldest obtayne so much of thy selfe, as to remit and giue in somthing of thy right to God and thy Brethren; first, it is necessary that thy heart be inflamed with a zealous affection both towards Gods glorie, and the Churches good. This conuinceth many of small loue to their Brethren, that will not moderate their libertie, no not in those things which they see necessarily will bring in the ruine of the Church.

The Papists also are here confuted, who would make this departing from our right, for Gods glorie and the Churches good, to be a worke of supererogation: For this is their iudgement of *PAVLS* preaching *gratis*, and diuers such like examples in the Scriptures. If the works of Charitie be aboue the Law, then also are these works to the which the Law of Charitie bindeth vs aboue the Law, for it is loue which makes vs yeeld. And, I hope, the Law commands vs to loue God with all our heart, and our Neighbour as our selfe.

Thus much for the first speciall illustration of the Proposition of this Petition, namely, of his *act of praying.*
 The

The second followeth, namely, of the *person praying*: PAVL himselfe: *I pray thee*, described first by his age, *being as I am*, PAVL aged; secondly, from his imprisonment, which he maketh a greater matter then his age, *and now also a prisoner of Iesus Christ*; both these are here brought in, to adde further weight to his petition, and to stirre vp the affections of PHILEMON.

First, That he vrgeth his yeeres, as a matter that should make PHILEMON more respect this his suit, we learne, that speciall reuerence is due to this age. God vnder the Law prouided for this, that there should be more then ordinarie regard had of the aged, but specially in the Ministerie; for after they began to be in yeeres, he would haue them eased of the burthen of their Ministerie, and yet double honour to be giuen to them, both of reuerence and of maintenance. Now, if the white head and siluer haire of a Minister, suing for another, should procure authoritie vnto him in his suit, and mooues the affections of those he sues vnto, how much more then, suing for himselfe? And questionlesse, there cannot be a spectacle of greater compassion, then an aged Minister, gray-headed, in the Seruice of God and the Church, being in distresse. *Age* (sayes SALOMON) *is a Crowne of Glory, being found in the way of righteousness*. If in any way of righteousness, much more in the way of the Ministerie, righteously and faithfully discharged.

Such then that are like PAVL in the Ministerie, or in any other Calling, that haue spent their time pain-
N fully

*Dott. 1.
Reuerence due
to age.*

fully and profitably, may with honestie vrge their age, pleading for themselves and others. But the old man, that hath liued vainly and vnprofitably all his youth, and hath alwayes beene a burden of the Earth, is an vncomely sight. For old age is an honour in it selfe yea, a part of Gods Image, who is the *Ancient of Dayes*. And honour (sayes SALOMON) *becomes not a foole*. To such old men, their honour is turned into shame; Their gray haire is rather ashes of shame and humiliation, then a Crowne of glory.

Dott. 2.
Ministers to be
regarded the
more for their
afflictions.

Secondly, Vrging his imprisonment, as another matter, and that of greater weight then the former, wherefore he should be respected in this suit, he teacheth vs, that the afflictions of Gods Ministers are so farre from being any iust cause to make vs lesse to reuerence them, that for them they are more respectiue to be vsed, and honourably to be conceiued of. Many Ministers enioying peace and libertie, and flourishing in the Pulpit, haue beene much flocked after, and greatly regarded, as IOHN BAPTIST; but when once they haue beene clapt vp in Prison, then they haue beene shamefully neglected, as it seemeth IOHN was by many of his hearers, whom our Sauour vpbraideth with this, *That they reioyced only in him for a season*; namely, whilest he enioyed his Ministerie peaceably. And this their forgetting of him in the Prison, is not improbably thought by some to be the cause that made Christ breake forth into so large commendations of IOHN being then in the Prison.

The

The third speciall illustration followeth; namely, of the last part of the Proposition of the Petition, which is *the partie sued for, viz. ONESIMVS*: for it is a matter of great moment, in suing for any, that the partie we sue for, be such a one, that he may sufficiently commend himselfe, euen without our commendation. Now here PAUL sheweth, that ONESIMVS was such a one; enticuling him his Sonne: Withall, he noteth the circumstance of the place where he begot him, *in the Prison*. The name of Sonne is Metaphoricall, and implyeth onely thus much, That by PAULS Ministerie, ONESIMVS was conuerted to the Faith.

First, Here I obserue, That the Ministers are moued with a speciall kind of affection, equalling, if not surpassing, the naturall affection of Parents towards those whom they haue gayned to Christ. Therefore PAUL here calleth ONESIMVS, whom hee had conuerted, his Sonne, and afterwards, his Bowels. And so *Esay 8. Behold I and my children, whom thou hast giuen me*. Wee must loue all Christians, but yet more specially, those that are of our owne begetting, the workmanship in some sort, of our owne hands. As men naturally loue all little children, but yet their owne in a higher degree. For it is true which the Philosophers once said, Euery man loues his owne Worke: as we see in Poets, louing their owne Poesie, hatched in their owne braines; and Artificers, louing their owne inuentions. And hence it must needs follow, that the affection of the Apostles towards the Church, as be-

*Dott. 1.
Affection of Ministers to their
Conuerits*

ing the Fathers and Founders thereof, must needs exceed the affections of ordinarie Pastors that succeed, building vpon their foundations, 1. Cor. 4. 15. S. PAUL challengeth the name of *Father* of the *Corinthians*, as proper to himselfe, and calleth those that succeed in that Church, but Schoolemasters. Now, the affection of a Father farre exceedeth the affection of a Schoolemaster to the child. Now, if Ministers carrie this fatherly affection to them whom they haue conuerted, then it behooueth those whom they haue conuerted, to carrie the dutifull disposition of louing and obedient sonnes to them, aboue any other Ministers. If we owe much to naturall Parents, the instrumēt of this Temporall, how much then to our Spirituall, the instruments of our eternall life? Neuer can we come out of their debt.

*Doll. 2.
What Ministers
are the true Fa-
thers of the
church.*

Secondly, Obserue, what Ministers may truly be called the Fathers of the Church. Surely, they which haue begotten children vnto God, and with *Esay*, can present themselves before the Lord with the goodly traine of their Spirituall progenie. This name belongeth first of all, and principally, to the Apostles, who layed the first foundation of the Church: as wee shewed a little before, how PAUL claymed this name in speciall sort, in regard of the *Corinths*; because, howsoeuer other ordinarie Pastors that succeeded him, begat, no doubt, some particular persons, yet hee begat the whole Church. They then haue a speciall interest in this name, that begat whole Churches at once, thousands at one clap, as PETER, *Acts* 2. Now

Now this which is spoken of the Apostles, that gaue the first constitution to the Church of the New Testament, is true also of others, sage men, of extraordinarie and Apostolicall spirit, as LUTHER, CALVIN, and many others, who gaue a restitution to the Church, false in these latter dayes. They also more specially may be called the Fathers of the Church. Secondly, this name also belongeth to ordinarie Pastors; and amongst them, more especially to such that encrease the Church, established with new off-spring: For although they are farre more noble and excellent Fathers, that are Fathers of the whole Church, then they who onely are Fathers of some few particular members of a Church; yet these latter also are Fathers: for it is not the multitude of sonnes, but a sonne, that makes a Father. And PAUL here calling ONESIMVS his sonne, makes himselfe a Father, as well in regard of him, as of the whole Church of the *Corinthians*.

The Pope then and Popish Prelates are vnworthie of the honour of this name, with all idle and slouthfull Ministers, seruing onely their owne belies. Rather may they be called Betrayers of the Church, then Fathers thereof, who eyther conuert not at all, or els peruert and make their Conuerts, as the Pharises in our Sauours time, seuen times more the children of the Deuill, then they were before. But yet among the Pastors of the Church, not onely those whose Ministerie God honoureth with the conuersion of Soules, are to be honoured also with this name of Fathers, and none else: *Honour*

*How Ministers
that conuert not,
are called Fa-
thers.*

thy Father and Mother, sayes the fifth Commaundement; where God honoureth our Superiors with the name of Parents, and so in the Commaundement does that himselfe which he biddeth vs doe. Now all true and lawfull Ministers, set ouer vs by the Lord, are our Superiors; and yet how many such are there, whose Ministerie, though it be very faithfull, yet is nothing fruitfull in the gaining of Soules? These, though they haue no Spirituall posteritie, yet in the fifth Commaundement are called Fathers. And so well may they be called, for these two respects:

First, Because they doe their best endeouour to be Fathers; they cast forth continually the Spirituall Seed of the Gospell, and sow it in the furrowes of our hearts. Indeed, it is not sufficient for the getting of the name of a naturall Father, to doe thy endeouour, vnlesse the euent answer thy endeouour, because the fault may be in the Seed; vnfit it may be for generation: but here the Spirituall Seed of the Gospell is incorruptible, subiect to no fault; and therefore the blame of the Ministers sterilitie cannot be imputed to themselues, faithfully doing their best endeouour.

Secondly, Because they carrie the affections of Fathers towards their people; such as PAUL describeth, 2. Cor. 6. 11, 12. And in this respect, S. IOHN in his generall Epistle calleth all the members of the Church, his Children, though not all begotten by his Ministerie. This fatherly affection they shew principally in these points:

First,

First, In seeking not the Churches, but the Church it selfe, 2. Cor. 12. 14. and that with so earnest a desire, that they preferre the good of the Church before their owne liues, as PAUL sheweth in the same place; for this is the affection of naturall Fathers, as we see in the example of DAVID towards ABSALOM, that they can be content to redeeme their childrens liues with their owne. Hirelings therefore, that make this the only end of their Ministerie, that they may warme themselues with the fleece of their Sheepe, setting the Church at sale for their owne lucre sake, are not in any wise to be called Fathers of the Church. Are Children thus dealt withall by their Parents? The true Fathers of the Church preferre the good thereof before their owne liues; these men, their owne priuate commoditie, before the very life of the Church it selfe.

Secondly, Parents nourish their children at their owne Table; and that they may be able so to doe, they are content to take any paines whatsoever. So must and doe Ministers that are faithfull, provide Spirituall nourishment for the Church: And for this purpose are alwayes and plentifully furnished with store, both old and new, which they may bring forth for the benefit of the Church, as need shall require. Therefore idle and ignorant Ministers, killing the people with the Famine of the Word, are iustly deprived of the honour of this name. *Parents lay vp for their children, 2. Cor. 12.* sayth the Apostle. These men lay vp no Spirituall Treasures for the Church; therefore the Church cannot acknowledge them as their Fathers.

Four things, in which the fatherly affection of Ministers appeares.

Thirdly, They resemble Fathers, in that they doe not only giue their people Spirituall food, but with a fatherly and motherly affection, *1. Thess. 2. 10.* *As you know how we exhorted and comforted euery one of you, euen as a father his child.* It is not ynough to exhort, to admonish, to teach, and instruct, but all this must be done with the affection of the Father; so that we may giue them their Spirituall sustenance, as Nurser doe little children their bodily. This is that, in his owne example, the Apostle commendeth vnto vs, *1. Thess. 2. 7, 8.* *We were gentle among you, euen as a Nurse cherisheth her children. Thus being affectioned towards you, our good will was to haue dealt vnto you, not onely the Gospell of God, but also our owne soules, because ye were deare vnto vs.* This phrase of dealing his owne Soule, signifieth that effectuall affection wherewithall he deliuered the Word vnto them, as *Esa. 58.* God commaunds to giue Almes to the Poore with feeling and compassion, vseth the same phrase, *Thou shalt powre out thy selfe to the hungry.* So *Phil. 1. 5.* *God is our witnesse, how we long after you from the very heart root.*

Fourthly, They resemble naturall Fathers in this, that as there, so here likewise, Loue descends, rather then ascends. The naturall Parent cannot blot out naturall affection, no, not towards vntoward and rebellious children, as wee see in DAVIDS mourning for ABSALOMS death. *Can a Mother forget the fruit of her Wombe,* sayes the Prophet? *Esa. 49.* No, certainly she cannot, though the degenerating child should forget her.

Here

Here then doe good Ministers shew themselves true Fathers, when yet they continue to loue them that are wicked and vnthankfull, yea, iniurious towards them. Thus it was with PAUL, 2. Cor. 13. 15. *We will willingly be bestowed for their Soules, though the more we loue you, the lesse we be loued of you.* Now the ground of this so strange and strong affection, in the former verse he made to be this, that he was to them a Father, and they to him in stead of Children.

If Ministers are thus Fathers, and must thus behaue themselves to their people, as to sonnes, then it becommeth them to put vpon them the disposition of sonnes, and to carry themselves to their Ministers as towards their Fathers. If then Ministers be Fathers, where is the filiall reuerence of their Flockes? Where is the reciprocation of like affection? Where is the imitation of the Storke, nourishing his old Damme? 2. Cor. 6. 3. After the Apostle had most liuely deciphered, and as it were in an anatomie layed open and naked his fatherly bowels, inferreth forthwith thus, *I speake vnto you of like recompence as vnto children, Be ye also enlarged.* Idolatrous MICAH shall iustly condemne many of vs, who entertaining that rousing Leuite into his house, promised vnto him the honour of a Father, Iudg. 17. *Thou shalt be* (saide he) *vnto me as a Father.*

Thirdly, obserue, in that PAUL saith he begat, that is, conuerted ONESIMVS, that the Scripture vseth sometimes to giue that to the Instrument of God, which properly belongeth to the Lord God himselfe: for the Apostle speaking of our Regeneration,

Use.

Doct. 3.

cal.

calleth vs Gods owne Creatures, his Workmanship, *Eph. 2. 10.* Therefore we are not, in regard of our Conuersion, the Creatures of any Minister: yet because God doth it not without the Ministerie of his Seruants, therefore this blessed worke is oftentimes giuen to them also. This *PAVL* telleth *TIMOTHY*, *He shall saue those that heare him.* And all Ministers of the Gospell are called *Sauours*, *Obadiah* the last; and yet properly, Christ is our Sauour.

This may serue to checke the Papists, vrging against vs these places of Scripture, which seeme to ascribe some vertue to the Sacraments; as, *Titus 3. He saued vs by the washing of the new Birth. 1. Pet. 3. Baptisme saueeth.* If they can vnderstand, how *TIMOTHIES* preaching may saue the hearers, after the same manner let them know, that Sacraments doe conferre grace, not as in themselves, not by the worke wrought, but because without them God ordinarily vseth not to worke.

*Dott. 4.
The dignitie of
the Ministerie.*

Fourthly, Note the Dignitie of the Ministerie, *Whom I haue begot.* Properly, God onely is the Father of Spirits, *Heb. 12. Call no man Father; yee haue but one Father, that is, in Heauen, Matth. 23.* And yet we see in some sort, how God taketh the Ministers into the Societie of the same Honor with himselfe. Naturall Parents count it a blessing, to haue faire and well-fauoured children; but the Sunne neuer saw so goodly and so glorious a Creature, as is this new Creature in Christ, the workmanship of the Ministerie. If then vnto naturall Parents, hauing store of children, that of the Psalmist may truly be

be said, *Blessed is the man that hath his Quiuers full of such Arrowes*; certainly, much more fitly may it be applyed to those Spirituall Fathers: for naturall children oftentimes proue those fooles SALOMON speakes of, *that are a shame and discredit to their Parents*; and that euen in the Gate, opening the mouthes of the aduersaries to triumph and insult. But these Spirituall children cannot proue such fooles; therefore they cannot disgrace their Parents, but doe offer iust matter vnto them of stopping the mouth of their aduersaries. For this did that famous Father of our restored Church, Iohn CALVIN, of blessed memorie, answer the Papists, vpbraiding him with his want of children in marriage: *Oh (said he) God hath, in stead of such children, giuen me many thousands of farre more excellent kind of children through the whole world.* Since then God hath vouchsafed so great an honour to the Ministerie, that he will vse their helpe in this Spirituall Generation; goe to then, let vs that are Ministers, labour that we may attaine to this so high an honour, accounting this barrennesse no lesse reproch and rebuke, then once the Iewes did that other.

O then, thou vnfaithfull and negligent seruant, when others shall bring into the Lords Barne a plentifull Haruest of the Seed of the Gospel, where-with they were betruisted, what shall become of thee, who through thy negligence and ill husbandry hast suffered that so precious a Seed to rot vnder the Cloddes? With what face wilt thou come alone into the presence of Christ, and his holy Angels, at
the

the last day with others, being attended with the Honorable Trayne of their thousands, and hundreds, as the Apostles and others (O sweet and godly sight!) shall appeare before him, and say, O Lord, here we are, and not we alone, but these our children with vs, whom wee hauing begotten and gayned vnto thee formerly, doe now present before thee.

Then shalt thou, as vnsauourie salt, be cast out on the dunghill, when these that haue made many wise, shall shine as the Starres in the firmament, *Dan. 12.* Neither yet serueth this for admonition to the Ministers alone, but also to the People, by whose fault it commeth to passe, and that very often, that the Ministers want the full honour of this name. For though wee strue neuer so much with you to conuert you, yet such is your peruersnesse that yee will not yeeld. Though as *PAVL* with the *Galathians*, we trauaile as women in childbirth with you, till *Christ* be formed in you, yet in many of you, that is true, which is spoken of *EPHRAIM*, *Hosea 13 13.* *Hee is an vnwise sonne, else would he not stand so long a time in the place of the breaking forth of the children.*

*Dott. 5.
The necessitie of
the Ministerie.*

Fiftly, obserue likewise the necessitie of the Ministers of the Gospell: for by their meanes and ministerie God refineth our soules, hee frameth and fashioneth vs anew. Contemne not then the Ministerie as a thing superfluous, vnlesse thou loue thine owne destruction. If thou wouldest haue the Church to be thy Mother, thou must haue the Ministers

nisters of this Church, in some sort likewise her Husbands, to be thy Father.

Sixtly, here some may say: if PAUL beget ONE-SIMVS, and so other Pastors haue their spirituall sonnes; how then could the *Corinthians* be iustly blamed, for calling themselues by the names of their Ministers? for children are to be called by the name of their Parents.

Ministers are improperly called Fathers: for as we haue alreadie noted, properly God onely is the Father of Spirits. And therefore from CHRIST our Father, the worke of whose Spirit we are called *Christians*, and not from PAUL, *Paulians*; from CEPHAS, *Cephistis*; who are only Christs instruments: therefore CHRYSOSTOME interprets that place, *1. Cor. 1. 12. I am PAULS, and I am APOLLÓS, I am CHRISTS*, that the last words should be the Apostles owne, crossing the *Corinthians*, and shewing them in his owne example, who they must be called by. Wherefore, Ministers beget children; as vnder the Law, the Brother that rayseed vp seed to his elder Brother, deceased without issue, the seed was called by the name of his deceased Brother, and not his owne.

Seuenthy, the Metaphor of begetting, sheweth that our conuersion is a new kind of Generation, as our Sauour shewes plainly, *Ioh. 3.* Therefore, no man euer got sanctification out of his Mothers wombe: No man sucks it out of his Mothers breasts. That thou mayest be truly sanctified, thou must haue another birth besides thy first. Hence it is called,

Doct. 6.

Obiect.

Ans.

Doct. 7.
Conuersion, a
new Generation.

led, A new creation. If then thou hast nothing but thy pure naturals, nothing but that which thou broughtest with thee out of thy Mothers belly into the world, assure thy selfe thou art not as yet conuerted. And yet it is strange to see how men doe flatter themselves, in regard of their naturall gifts, yea, oftentimes of their naturall birth, being descended of honorable or worshipfull Parents. But if that first birth would serue, what needed there another? Certainly, even the Royall blood it selfe is stayned and taynted with originall sinne. And it is the water of Regeneration only that will wash out this stayne. Thy naturall birth may entitle thee to a temporall and earthly Kingdome. Only the spirituall birth can giue thee right to the Kingdome of heaven, *Ioh. 3. 1. Pet. 1. 3. 4.*

Dott. 8.
We are patients
in our conuer-
sion.

Eightly, this same Metaphor teacheth vs also, that we are meere Patients in our conuersion, even as the Infant is in his generation, hee receiueth his being from his Parents, but hee him selfe doth nothing for the making of himselfe. Wherefore the disposition of our wil & works preparatorie to conuersion, are here refuted. If the Infant can dispose himselfe to his owne generation, then also may wee prepare our selues for our owne regeneration; or if the world at the beginning, before it had yet any being, could dispose it selfe to the worke of her creation, then may we also to the worke of our recreation in Christ. The BAPTIST foretelling the calling of the Gentiles, sets it forth by this notable Metaphor, *God is able out of these stones to raise up children*

children unto ABRAHAM. If stones, void of all life, can dispose themselves to the receiving of life; then may we also, very stones, in regard of any Spirituall life, dead in our sinnes, have some disposition in our selves to our conversion.

Ninthly, Further, this Metaphor of Generation notably setteth forth the order of our Conversion. The Infant is not perfected at once in his Mothers Wombe, but by degrees, piece by piece; first, his braine, heart, and liuer, then the nerves, veines, and bones are framed, then, in the last place, comes flesh, and so he hath his perfect constitution. No man is suddenly, in one moment, an absolute Christian, as ADAM was made at the first dash an entire complete man; but our Conversion proceedeth on by degrees; first, we have some imperfect rudiments of Faith; some good motions, but those as yet confused; some good desires, but those very faint ones, not much unlike to smoaking Flaxe: But afterwards, the skilful finger of the Holy Ghost polishing vs, and as the Beares doe their mis-shapen birth, by licking of them, more accurately refining vs; then the indigested and confused Chaos of our faith is brought into a more comely order, then the smoake begins to breake forth into an open flame. The Infant in the Mothers Wombe first liueth, as ARISTOTLE will haue it, the life of a Plant, then, of a sensitiue Creature, and then last of all, of a Man. The same wonderfull Progressse, the same diuine Artifice, yea, sure greater is there in the fashioning of this Spirituall Infant in the Wombe of the Church, then there is of that

*Doct. 9.
The order of our
conversion.*

that other, in the Wombe of his naturall Mother. And therefore, considering the course and order of our regeneration, we may wel translate those words of DAVIDS, concerning the framing of our naturall bodies, from that worke, to the worke of our new birth, and cry out, *Fearefully and wonderfully am I made*, namely, a new creature in Iesus Christ. This must teach vs, not to despise the weake ones as no Christians, for they are Christians in making, though not as yet thoroughly made. The Infant is no lesse a man, then he of growne yeeres; and withall, let vs remember, that wee had our time of Conception, before we were borne and brought forth.

Doct. 10.

Tenthly, In PAULS example, setting forth him whom hee commendeth, with the title of a Sonne, one conuerted by his Ministerie, learne, that wee are not indifferently to commend all and euery one, but onely Sonnes, not Bastards.

Doct. 11.

Eleuenthly, And when wee doe commend such as are worthie our commendations, learne then in PAULS example, how wee are to commend them, not coldly, not ceremonially and formally; he that asketh faintly and fearefully, teacheth to denie; but passionately, and with affection, as here PAUL repeating the same words of entreatie againe, *I beseech thee, I beseech thee for my sonne* ONESIMVS. So then onely commend the worthie, and commend them worthily, or not at all.

Doct. 12.

Twelfthly, If PAUL with such contention and earnestnesse doth here plead the cause of one poore seruant; with what heat of affections, and enlargement

ment of Spirit, is to be thought he would haue dealt for a whole Church, standing in like need of his helpe. Wherefore, if at any time we shall haue occasion to deale with any in the behalfe of a whole Church, let this importunitie of PAUL in ONESIMVS his cause, shake out of vs that our maidenly modestie, and arowse and quicken our spirits. For if we shal deale more remissely in the publike cause of the Church, then PAUL dealt in the priuate cause of a poore slaue, surely wee may seeme rather dissemblers and preuaricators, then petitioners.

In the end of the Verse, the circumstance of the place where he begat ONESIMVS, is noted, *in my bonds*. And this circumstance addeth weight to the reason: for by calling him *Sonne*, hee sufficiently shewed, that hee was deare vnto him; but adding, that he *begat him in his bonds*, he doth not obscurely intimate, that he was the best beloued of his sonnes, dearer vnto him then the rest: For neither doe naturall Parents loue all their children equally; their affection vseth to be greater to those whom they haue in their old age, as IAACOBS was towards IOSEPH; because a good thing, the lesse hope wee haue of it, the more gratefull it is when we haue it. And in old age, Parents haue lesse hope of children then before. So also had PAUL lesse hope of Spirituall children in the Prison, then when he had liberty of preaching the Gospell freely where he listed. ONESIMVS then was PAULS Darling, as being then begot of him, when by the Aduersaries hee was cast into Prison, that he might beget no more.

Doct. 1.

First then obserue, That Ministers may loue their sonnes with an vnequall loue; they may loue some, more then others, as Christ did IOHN above the rest of the Disciples; namely, those in whom they behold a more liuely image of Christ, and in the begetting of whom, they had greater experience of Gods power and mercie, then in others.

Doct. 2.
The Spirit and
Word are not
bound.

Secondly, Note, That the Spirit of God and the Word of God is not bound together with the bodies of the Ministers, for both these, namely, the Spirit and Word of God, were now effectuell in the Prison for ONESIMVS his conuersion. The Aduersaries then must not thinke, that the restraining of the Ministers, and of the Gospell, will proue one worke. The Earle of *Derbies* Accusation in the Parliament House against M. BRADFORD, was, That he did more hurt (so he spake, calling good, euill) by Letters and Conferences in Prison, then euer hee did when he was abroad, by Preaching.

Doct. 3.

Thirdly, Note, PAUL saying, that he begot him in his Bonds, hence it is easie to gather, that after, by speech had to and fro with him in the Prison, he vnderstood in what case he was, he presently wrought vpon him, to bring him to a sight of his sinne, and so to a godly sorrow for it. By which example, Ministers must learne, that it is their dutie, not onely in their publike meetings to seeke mens conuersion by their generall preaching to all; but if at any time, by Gods prouidence, they shall light vpon any, whom they see miserably to stray out of the wayes of God, though it be in priuat places and companies, as here

PAUL

PAVL vpon ONESIMVS in the Prison, and PHILIP vpon the Eunuch, in iourneying; they are by all meanes possible, no iust cause detaining them, to endeavour the conuersion euen of such, and to doe the part of a good Samaritane towards them, whom they find so dangerously wounded by Sathan. For what? must we helpe the Ass, euen of our enemy, couching vnder his burthen, and shall we not much more relieue his soule? for we are not to thinke, that God is so tyed to publike meetings, that he cannot elsewhere, specially in times of Persecution, vse the Ministerie of his Seruant, for the effectuell calling of his Elect: although I doubt not, but ONESIMVS heard PAVL more solemnly preaching in the prison. See *Acts* 28. in the end.

Fourthly, But as all Ministers are greedily to catch those occasions which God offers for furthering the saluation of their brethren; so especially those, who being imprisoned, are restrained from their publike Preaching, that so by this meanes the want of their publike Sermons may in some measure be supplied. Now how goodly a thing it is for Ministers, euen then when they are poorest, to make others rich, *2. Cor.* 6. 10. and when they are bound and captiue, to make others free! as here PAVL bestoweth a farre more excellent freedome vpon ONESIMVS, then that whereof NEROES Prison had deprived himselfe.

Fifthly, See how God mitigateth the bitterness of our afflictions, by mixing the sweetness of some comfort therewithall, euen as the Physicion sugreth

Dof. 4.

Dof. 5.
God sweetens
the afflictions
of his children.

his bitter pilles. This is the respect God hath of our weakenesse. PAULs imprisonment could not chuse out be grieuous to the flesh; but this griefe was lessened, when he saw himselfe bound, to be the instrument of vnbinding ONESIMVS, chayned with a faire stronger chayne, then that which hee was bound withall, for the hope of *I/raels* sake. This also was a great comfort to IOSEPH, being sold, that he found such extraordinarie fauor with his Master; and when he was in the Prison, hee was so specially respected by the Master of the Prison. Thus God in Anger remembers Mercy, and wee must remember this his Remembrance to our selues, thereby to quiet and still our lamenting mindes. Euen as otherwhiles also he remembreth Anger in his Mercy: for God wil both sawce his Blessings with some Crosse, that wee should not be too much lifted vp, and hee will sweeten our Crosses with some Comforts, that wee should not be too much cast downe.



VERS. II.

*In times past vnprofitable to thee, but now profitable
both to thee and me.*



WE haue heard of the propounding of the Petition. Now we are to come to the prosecuting thereof, which consisteth partly, in answering Obiections that might be made against it, and partly, in fortifying

ing it with strong and perswasive arguments. Now here first of all he prevents an Obiection, yet so, that withall he doth bring a very effectuell reason for the strengthening of his Petition.

The Obiection may more fully thus be framed, What is this that I heare? Doeſt thou entreat me for that vile Varlet *ONESIMVS*? that vile Varlet and fugitiue Theefe? Wilt thou open thy mouth for ſuch a one? *PAVL* answers by a diſtinction of times, *Once now*, graunting, that once he was ſo, but now the caſe is altered with him, hee is become a new man.

In his answer note two things: firſt, his graunt of the Obiection, in regard of time paſt, wherewithall he mollifies the Obiection with a leſſening kind of ſpeech, when he ſayth only, that he was *vnprofitable*; although he was not onely vnprofitable, but alſo hurtfull: ſecondly, the denyall of it in regard of the time preſent, which is ſet forth by the contrarie Affirmation, *Now* (he ſaith not he is not vnprofitable, but) *he is profitable*. And this his profitableneſſe is amplified by compariſon of vnequals, that it is farre greater then his former vnprofitableneſſe; which is ſhewed by the ſubjects of both: Before he was vnprofitable to thee only, but now his profitableneſſe extends it ſelfe, not only to thee, whom only he hurt with his theft, but to me alſo, and ſo in me, to many others.

Hence note, how hard a thing it is euen for good men to forget and forgiue iniuries done vnto them: for what needed *PAVL* to haue prevented this Ob-

Doeſt.
Hard for good
men to forgiue
iniuries.

iection, if he had not thought PHILEMON would haue beene readie to haue obiected it? And in that PAUL, as soone as euer he had named ONESIMVS, forthwith preuented this Obiection, thereby hee giues vs sufficiently to vnderstand, That such is our corruption, that we can scarce patiently endure the very names of those that haue wronged vs And truly, wee shall see oftentimes, at the very naming of those whom they count their enemies, their blood will presently rise. But as PAUL went about to preuent this in PHILEMON, so must wee in our selues; and for this purpose, wee must call backe our minds from those iniuries which our brethren haue done vs, and set them to consider of those which we very indignely haue offered the Lord. And when we shal once see his patience, in bearing with great and grievous contumelies at our hands, this will make vs more easily to passe the small and pettie iniuries of our brethren. Thus much from the Obiection.

*Dott.
wicked seruants
may be in good
Families.*

Consider now PAULS answer, and first his confession, *Once he was unprofitable.*

Whence wee may learne, that sometimes there may be wicked seruants even in the families of most religious Gouvernours. ONESIMVS, when hee was yet a Naughty-pack, was yet in godly PHILEMONS house. Thus was ELISHA troubled with GEHAZI, and ABRAHAM with HAGAR. Neither alwaies may the wickednesse of the seruants be imputed to their Masters, so that they doe that which belongeth to them, as, no doubt, PHILEMON did abundantly, for his house was the Church of God. But if any such
naugh-

naughtie seruants grow desperate, and seeme to vs past recouerie, then they must be cast forth, as once HAGAR WAS WITH ISMAEL. And it is to be thought, that ONESIMVS continuing so as he did, if he had not runne away himselfe, would quickly haue been put away by his Master.

The second part of PAULS answer, is his denying of that which is objected, in regard of the time present, *but now profitable.*

Here first marke the vnlikenesse of ONESIMVS to himselfe, in regard of diuers times. *Once*, that is, before his conuersion, he was vnprofitable, *but now*, after his conuersion, he is become profitable. Wherefore, true conuersion hath manifestly ioyned with it a change and alteration; inso much, as when I compare a mans life present with his life past, I may breake forth into an admiration, and say, O how much he is changed from that he was wont to be! See *1. Cor. 6. 11. Rom. 6. and Eph. 5. Ye were once Darknesse, now ye are Light.* This then is no small or obscure change, which is like that change which is made in the aire by the rising of the Sunne; nay, it is such a change, that not onely the inward affections of the mind doe put on a new nature, but also the outward carriage of life, a new face and habite, and that euen in the iudgement of those which before were our companions in wickednesse, *Who thinke it strange* we hold not on our former course, *1. Pet. 4. 4.* Here then is a notable note, to try our conuersion by; Looke, if there be difference of our affections and actions past and present, felt of our selues, and

Dott.

*True conuersion
workes a manifest
change.*

discerned of others. How many are there, that are the same that they were alwayes, euen from the beginning? and this they thinke a speciall commendation. Others indeed are changed, but with a change cleane contrarie to this of *ONESIMVS*, from good to euill, and from euill to worse: of whom it may be said, *Once profitable, but now vnprofitable*, once Preachers, now persecuters of the Faith. But if any will be in Christ, let him become a new creature, let all old things passe away, and let all things become new.

Secondly, In that *PAVL* stoppeth *PHILEMONS* mouth, readie to take vantage against *ONESIMVS* for his former wicked life, with his present course of life now conuerted, we learne, that the sinnes which went before our conuersion, must nothing preiudice vs, hauing repented. For true repentance wipes and washes away all the staine of them, euen out of the sight of God; much more should it do so out of the sight of men. Shall man be more seuerer then God, who is Iustice it selfe? Shall we condemne those that God hath iustified? Shal we lay open that nakednes which God hath couered? Shail we rake vp those dead carcases which God hath buried; and that in the graue of his owne Sonne? Farre be it then from vs, to vpbraid any of the Saints, either with their sinnes before their conuersion, or with those their faults and falls after conuersion, the blot whereof they haue taken away by their renewed repentance. Nay, farre be it from vs, to shew our selues any thing more seuerer to a true Penitentiary for his former sinnes. We are not to hit men in the teeth with that
base

base estate wherein once they were, after it pleaseth God to aduance them to higher callings, *Gal. 2. 6.* much lesse then are we to vpbraid those whom God hath lifted vp to the *high calling* of Christianitie, farre exceeding all the Callings of this life whatsoeuer, with that seruile condition they were vnder before, to Sinne and Sathan. And yet this is the common practice of many, insomuch, that the proverbe is true, *Once I did ill, &c.* But herewithall PAUL imparts thus much, that vnlesse ONESIMVS had repented, there had beene place for this exception. If then, hauing sinned and defiled thy Conscience, thou goest on impudently, and carrying a whoorish wainscot forhead, that cannot blush, and art not any thing troubled or touched in Conscience for it, then know, the staine of thy sinne still remaines, & makes thee ignominious; God & thine owne Conscience, yea Sathan and the world may cast the dung of it in thy face, and fill thee with reproch: till thou hast baptized thine owne Conscience with the teares of repentance, the filth of thy sinne still sticks in it, euen as dirt doth in the face, till it be washed. Though the very act of doing the sinne passe away haply in a moment, yet impenitencie is a kind of continuation thereof. Hence Christ saith, *Ioh. 19. 41.* to the obstinate Pharises, *that their sinne remained*, continued, & stood firme and settled: & *10. 8.* *all that were before me, are theeuers*, though they were dead: yet he saith not, *They were*, but in the present tense, *They are theeuers and robbers*, because in the impenitent, sinne cleaueth to them no lesse after the committing of the sinne, then if still they were in the very act of doing of it.

But

But to repentant sinners this ministreth singular comfort, specially then, when by the clamors of Satan, their own conscience, and the insulting world, they shall be constrained, with IOB, to possesse euen the sinnes of their youth. To all these, setting vpon vs at once, we must answer as here PAVL did for ONESIMVS, opposing the sweet diuine Sentence of sweet and holy BRADFORD, *Tell me not, Satan, what I haue beene, but what I am and will be.*

This profitablenesse of ONESIMVS, as I touched before, is made greater then his former vnprofitablenesse, in regard of the persons whom it respecteth, which are two, first, his Master, *to thee*, secondly, PAVL, *to me*.

Quest.

For the first, it may be asked, how could ONESIMVS as yet be profitable to his master, before he was returned; as yet, he had done him no seruice?

Ans.

It is likely, that whilest ONESIMVS was with PAVL, he did him the best seruice he could; wherein he was but his Masters deputy, as appeareth by that which PAVL sayth, *Verse 13.* But I take the simple meaning of PAVL to be, That hee was now, by his conuersion, made such a one that might be profitable to him, though as yet actually he were not.

Dott.

Religious seruants profitable.

Hence then we learne, who be the profitable seruants, namely, the religious. For PAVL here grants that ONESIMVS, whilest he was prophane, was also vnprofitable to his Master; but being now conuerted, he saies, that he is profitable. This I would haue Masters consider, in the choice of their seruants. Commonly, all that is stood vpon here, is skill and abilitie

abilitie for those seruices wee purpose to employ them in; as it is said of SALOMON, that he saw IEROBAM was a man fit for the worke. But as for Religion, no great matter is made of that, which yet is all in all: for I auouch it, that the vngodly seruant, though otherwise he may seeme neuer so fit for our turnes, to be vnprofitable; and that a seruant fearing God, though comming farre short of the other, in wit, knowledge, and dexteritie, for managing of businesses, ought yet to be preferred before him, as farre more profitable. For first, the euill seruant draweth the Curse of God vpon all his endeouours; whereby it commeth to passe, that even the wisdom of such as are not inferior to ACHITOPHEL, often vanishes into foolishnesse. And whereas the contrarie, by vertue of Gods blessing prospering whatsoeuer the righteous man takes in hand, *Ps. 1. 3.* euen his foolishnesse & simplicitie, in respect of the deepe policies of the wicked man, is turned into wisdom, and sorteth to very good & happy effect, *Ps. 37. The little of the iust man is more then great riches of the wicked.* That which is spoken there of wealth, is true likewise of wit, and of the inward gifts of the mind, as well of the outward goods of this life. A little wit, skill, & knowledge in a godly seruant, shall goe further, and be more seruiceable to his Master, then twice as much in an euill seruant. When IOSEPH managed POTIPHARS businesses, and IACOB, LABANS, all things were well. If then godly seruants, by vertue of Gods blessing vpon their labours, be profitable to vngodly men, how much more

more then to godly? If the impietie of the Masters whom they serue, cannot with-hold Gods blessing from their labors, how much more shall the pietie of their Masters, concurring with their owne, draw downe the blessing of God? But as the Masters wickednesse hurteth not the godly seruant, faithfully walking in his calling, so neither doth his godlinesse any thing profit the labours of the wicked seruant, whom hee wittingly and willingly hath chosen, though wicked. Therefore here *PAVL* confesseth, that *ONESIMVS*, whilest he was a wicked seruant, was vnprofitable to *PHILEMON*, though a godly Master. Againe, the wicked seruant doth not onely bring the Curse of God vpon himselfe and his endeouours, but vpon others that liue and conuerse with him, as by the example of *ACHAN* endangering the whole Army, and *IONAS* the whole Ship, may sufficiently appeare. Contrariwise, for the sakes of godly seruants, others in the Family haue fared the better: neither are vngodly seruants vnprofitable onely to the body, but to the soule also, infecting the whole Family with the contagion of their euill example, euen as one scabbed sheepe will doe a whole flocke. On the contrarie, by their good example, adorning the Gospel of Christ, and causing it to appeare beautifull in the eyes euen of their irreligious Masters, they doe oftentimes gaine them to the loue and liking thereof, *Tit. 2. 10. 1. Pet. 2. 10, 11, &c.* to the 15. Verse, euen as the beleeuing wife doth the vnbeleeuing husband, *1. Cor. 7.* Lastly, the religious seruant wil surely be faithfull and true to his Master, as being

ing tyed vnto him by a sure bond; that Conscience which he maketh of obeying Gods Cōmandement, that inioineth him obedience to his master, not with eye-seruice, but in simplicitie of heart. Now for irreligious seruants, howsoeuer some sometimes proue faithfull, yet we cannot safely trust them, as not hauing the like sure hold of them: for how shouldest thou looke he should be faithfull to thee, that is vnfaithfull to God? whom Conscience restrayneth not from vnfaithfulnesse, but either want of occasion, as we say in the prouerb, makes a thiefe, or feare of punishment, or hope of gaine, or some such like reason. But that fidelity which is built only on such foundations, will easily be shaken & ouercome: whereas the fidelity of the godly seruant hauing a farre surer and safer foundation, namely, his faithfulnessse to God, is not subiect to the like ficklenes. Such a seruant therefore, that serues his heavenly Master, in seruing his earthly, mayst thou betrust with any thing: as we see ABRAHAM did commit that weightie businesse of providing a wife for his sonne, to his godly seruant, whom withall he betrustrd with a great part of his substance, which he had in his hands, going that iourney about ISAACS marriage. I trust now, that it is sufficiently manifested, That onely the religious seruant is the profitable seruant, howsoeuer the world, blinded in iudgement, iudge him, of all others, the most vnprofitable. Wherefore, as this must teach Masters, as we haue shewed, to haue a speciall respect of Religion in the election of their seruants, so likewise seruants, if so be that they desire to do any profitable
ser-

seruice to their Masters; first of all, truly to conuert to the Lord, their heavenly Master, to subiect themselves to him, and for his sake to serue their earthly, and then they shal be right *ONESIMVSSES* indeed, and of *vnprofitable* seruants become *profitable*.

But here Masters also must learne another Lesson, That since their godly seruants are profitable to them, they likewise be in some good measure profitable also to their seruants, and doe not deale with them in any case so as *LABAN* would haue done with *IACOB*, send them away emptie, when they haue for many yeeres had the benefit of their seruice, and thereby haue been made partakers of many of Gods blessings. Masters must not be vnprofitable to their profitable seruants.

*conuersion works
conscience in
particular Callings.*

Further, we may obserue out of this, that *S. PAUL* maketh *ONESIMVS*, now conuerted, a profitable seruant; that the fruits of true conuersion doe not only appeare in the generall duties of Christianitie, but also, and that specially, in the speciall duties of our personall Callings. Many professe, heare, receiue, pray, and doe such like generall duties, who yet in the works of their speciall Callings are found halting so grossely, that they may seeme wholly to denie the power of Godlinesse. For they make no conscience, if they be Children, or Seruants, to shake off the yoke of their Parents and Masters; if Trades-men, to deale deceitfully and vnfaithfully. But if thou be truly conuerted, whatsoeuer thy Calling shall be, in it specially thou wilt shew the power of Religion. If a Seruant, thou wilt be

a Religious and dutifull Seruant; if a Master, a iust and equall Master, one that will haue a care of thy houlholds soules, as well as their bodies, &c. Therefore, *Luk. 3.* when IOHNS hearers came to know what were those fruits of Repentance hee would haue them to bring forth, euery one had the works of their speciall callings enioyned them: The Publicanes giuen to oppression and extortion, *To aske no more then their due*; the Souldiers giuen to Rapine and Violence, *To doe no man wrong, to be content with their wages, &c.*

The second person to whom ONESIMVS is profitable, is PAUL himselfe: *and to me.*

Here then we see, that the profitablenesse of ONESIMVS being now conuerted, doth exceed his former vnprofitablenesse: That hee may seeme to deserue more loue now, then hee did hatred before. And thus it is with all those that are truely conuerted, the good they doe then, exceedeth the euill they did before. If they haue hurt any, they doe very abundantly make vp that harme, not only being profitable to those whom they haue hurt, but also to others whom they neuer harmed. As here ONESIMVS by his theft specially hurt PHILEMON, but being now conuerted, hee was not onely profitable to his Master, whom he had hurt, but to PAUL and many others, whom hee neuer hurt. So PAUL himselfe in his persecution hurt onely the Churches in *Iudea*, and nere adioyning: but by his Preaching and Writing hee did good to the whole Church throughout the whole world, not onely whilest he liued,

liued, but euen by his Writings, being dead. Art thou then conuerted? Recount & recognize thy life past; remember what hurt thou hast done by thy euill example, and labour to doe not only as much, but farre more good, by giuing of good example. If thou hast exceeded others in sinne, thou must likewise exceed them in obedience. The worse we were before our calling, the better must we be afterward. This was that which made *PAVL* goe beyond the rest of the Apostles in pains and zeale in preaching, because he was beyond them all in malice before. This made *MARY MAGDALENE* so excessiue in her loue to Christ aboue others, because she had beene as excessiue and immoderate before in the loue of her vnlawfull pleasures.

Quest.

But here it may be asked, How was *ONESIMVS* profitable to *PAVL*?

Ans.

Many wayes. First, in that he reioyced him by his Conuersion. The heavenly Quire of Angels sang ioyfully at his Conuersion, *Luk. 15*. Much more then might *PAVL*, who was the author of his Conuersion, and so the founder of the Angels ioy. Secondly, he ministred to him, questionlesse, whilest he stayed with him, and he was now made fit to minister vnto him, *Verse 13*. Thirdly, *ONESIMVS* hauing receiued the gift of spirituall speech, was able thereby to edifie and comfort *PAVL*, euen as the poore *Romans* were, *Rom. I. 12*.

Here then we see, that a Christian man is not onely profitable to them that hee is bound to by his speciall calling, but also to others further off from him;

him; and that which may seeme strange, though he be the least of the faithfull, he may be profitable to the greatest. Wherefore the strong and tall Christians must not contemptuously cast off the weake and little ones. The head to the foot cannot say, I haue no need of thee, thou canst doe me no good. PAUL, the chiefe of the Apostles, here affirmeth ONESIMVS, of the basest sort of seruants, to be profitable vnto him.

Wherein we haue further in PAUL an example of true humilitie, so ingenuously acknowledging that profit which he reaped by so meane a person. But now we may find many ONESIMVSSES, that will scarce acknowledge that profit which they haue receiued from PAULS. But it is the part of a good nature, to acknowledge those whom God hath vsed as meanes and instruments of any good vnto vs, though they be neuer so meane in this world. Otherwise, wee are vngratefull and iniurious, not onely to the instrument, but to God himselfe.

Lastly obserue, That vnto true Conuersion, it is not ynough that we abstaine from euill; but also, that we doe the contrarie, good. For PAUL here shewing the fruits of ONESIMVS his Conuersion, doth not onely denie, that he is vnprofitable now, as before, but affirmeth the contrarie, and sayth, that he is become profitable. See then in ONESIMVS the practice of the Apostles Precept, *Ephes. 4. Let him that stole, steale no more, but let him rather worke with his hands that which is good.* ONESIMVS had hurt his Master before by his theft; but now
P being

Doct.

Doct.

being conuerted, hee doth not onely giue ouer his stealing, but begins faithfully to attend his Vocation, and therein to be profitable to his Master. It is not sufficient for vs to say, we lead harmelesse liues; nay, *Every Tree that bringeth nat forth good fruit, shall be hewne downe;* and not those only, that bring forth euill fruit. Neyther shall Christ accuse the wicked at the last day, for taking the Meat out of his Mouth, or plucking his Apparrell off his Backe, but for not putting Meat into his Mouth, and Clothes vpon his Backe.



VER. 12.

*Whom I haue sent backe, Thou therefore receiue him,
that is mine owne Bowels.*



Unto the former Argument, drawne from the profitablenesse of ONESIMVS, he addeth another in this Verse, propounded in an *Enthymene*, that is, a short and contract kind of reasoning, in this manner: *I haue sent him vnto thee;* namely, to this verie end, that thou shouldest receiue him: *Receiue him therefore.* Now to the Conclusion, a new Argument is added, when he calls ONESIMVS his bowels; whereby he sheweth how deare and tender hee was to him. But let vs see wherein the force of this Argument consists; in two things specially.

First,

First, in this, that he sent ONESIMVS, and that ONESIMVS came not of himselfe; *whom I haue sent*: that the force of the Argument should be in the word, *I*. As if he should say, If ONESIMVS of himselfe had come vnto thee, submitting himselfe, Christian compassion would haue taught thee to haue respected; much more then now, comming in my name, and with my Letters. So that wee are not easily to reiect those that come graced and countenanced vnto vs with the commendations of godly and reuerent Ministers.

Secondly, in that hee did not onely send his Letters to PHILEMON, keeping ONESIMVS with him at *Rome*, till he had receiued an Answer from him, and so know whether he were willing to reaccept ONESIMVS, but together with his Letters had sent ONESIMVS himselfe; who hauing now gone so long a iourney, as betwixt *Rome* and *Colossus*, could not now, with any honestie, bee refused, lest all his labour, in that so hard and tedious a iourney, should be made frustrate. This latter I take to be the chiefe force of the Argument.

Here note then, that PAUL promising himselfe much of PHILEMON, and trusting to the equitie of this cause, did not first write to PHILEMON, to know, if hee might, with his good leaue and liking, send ONESIMVS, but sends both him and his Letters both at once. One would thinke, this was not so wisely done of PAUL: For, first hee should haue knowne, be-

fore he sent him, whether his Master would giue any entertainment to him, being come. For how, if PHILEMON should haue sent him backe againe to PAUL, what a deale of toyle had ONESIMVS taken in vaine? It was easie for PAUL to foresee this: Therefore PAUL sending him in this manner, it is a manifest Argument, that hee did nothing doubt of PHILEMONS readinesse to pleasure him therein, which afterwards, *Verf. 21.* he confesseth.

Hence then it is euident, that sometimes Christians, of speciall acquaintance, in some causes may presume one vpon another; namely, when the cause is equall and honest; and then specially, if we be their superiors, vpon whom we presume, not onely in calling, but also in well-deseruing of them; as PAUL here was, see *Verse 19.* Otherwise to presume, is the part of a shamelesse and impudent man.

Againe, wee are to learne, That when friends, well-deseruing of vs, shall in such causes as this was, so farre presume vpon vs, that great inconueniences will follow, if wee graunt not their desire, wee are not then lightly to deceiue their hopes: As here, if ONESIMVS had beene refused, his iourney had beene lost, and hee must haue gone backe againe to PAUL: For it is likely, hee knew not where else to bestow himselfe.

This is the ground of PAULS Argument in this place.

In

In the Conclusion of the Argument, in the latter end of the Verse, we are to obserue in PAULS example, calling ONESIMVS *his owne bowels*, what great account it is to be made of the meanest, being truly conuerted. Though with PAUL we were *Apostles*, yet we might not disdain the basest Bondslaue, being the sonne of God. I O B durst not contend with his seruants, because they had the same Creator with himsele, fashioning them in the same manner in the Wombe, as himsele; much lesse then would he haue contended with such seruants as had the same Redecmer, CHRIST IESVS, with himsele. The grace of God is no lesse grace, which resides in a poore seruant, then that which is seated in a rich and mightie man. A Diamond will shine euen in the durt. And as with men, the more they demit and debase themselues, the greater is their glory; so is it here also with the grace of God, by debasing it selfe, as it were, to respect the low degree of seruants, and to dwell in the Cottages of Poore men, rather then in the Palaces of proud Kings and Emperors, the more glorious and goodly is it; so farre is it off, that the base and obscure conditon should any thing at all obscure the brightnesse of Gods grace, that abiderth in them. Away then with that vaine and proud partialitie, condemned by S. IAMES, *Chap. 2. 1.*



VERS. 13. 14.

*Whom I would haue retained with me, that in thy stead
he might haue ministred vnto me in the bonds of the
Gospell.*

*But without thy mind I would doe nothing, that this
thy benefitt might not be as of constraint, but wil-
lingly.*



ERE is the preuenting of another
Obiection. In the Answer where-
of, is, as in the former, included
an Argument, to further his Pe-
tition.

Obiect.

These things which thou saydst in the former
Verse, may seeme neither to agree with themselues,
nor with that which thou saydst immediately be-
fore in the eleuenth Verse. If he be both so tender
vnto thee as thine owne bowels, and so profitable
as thou makest shew of, it is maruell thou couldest
so easily part with him. This thy so soone sending
of him away, giueth iust cause of suspition, that ra-
ther thou art wearie of him, and wouldest gladly be
rid of him, and that in truth there is no such holy
change in him as thou makest faire of.

Answ.

Wearie of him? No: faine would I haue rera-
ned him, that he might haue ministred vnto me;
but I had nothing to doe with another mans ser-
uant, without his Masters mind: And therefore.

not

not knowing how you would haue liked the keeping of that seruant, I was content to part with him, and send him to you, who haue greatest right to him.

In the Answer there are two things.

First, a remouall of the false cause of sending ONESIMVS, which PHILEMON might surmise; namely, that he was a burden to the Apostle, being still the same old ONESIMVS that he was before. The Apostle affirmeth the contrarie, *Whom I would haue retained*; shewing withall, what reason he had to haue retained him, *that in thy stead he might haue ministered vnto me in the bonds of th. Giffell.* Where he shewes two commodities that would haue come by retaining him, first his owne, *that he might haue ministered to me*; secondly, PHILEMONS, *in thy stead.* PHILEMON by this meanes had beene freed of a burden which he was bound to vndergoe, namely, ministering to PAUL.

The second thing in his Answer, is the setting downe of the true cause why he sent him, in the 14. Verse, *But without thy mind I would doe nothing.* He was ignorant of PHILEMONS mind, and so hee might haue kept and vsed his seruant against his liking: The which hee sheweth would not haue beene well, by the commoditie that thence would haue ensued. The benefit of ONESIMVS ministering would haue beene forced, and not free; where hee implies thus much, That if he were willing to send him back, he was not against it; yea he would rather haue it so, then he should be hardly dealt with at home.

Doct 1.
The union of
Christian hearts.

For the first part of this Answer, from thence we learne,

First, With how fast a glue Christians hearts are fastened one to another, that they cannot be seuered without great sence of grieve; and if it were possible, they would enioy alwayes the bodily presence each of other, living and dying together. But more especially is this affection betwixt Ministers and the true members of the Church, specially those whom they haue conuerted by their Ministerie. See this affection in PAUL towards the *Romans*, *1. 10, 11.* and *Thessalonians*, *1. Thess. 2.* and *Galat. 4. 20.*

A iust rebuke to such Non-residents, that haue not this affection to their Flockes; that doe willingly diuorce themselues from them, comming onely amongst them (sometimes) to reape the fruits of the Earth, and not those fruits whercof PAUL speaketh, *Rom. 1. 10.* the reaping whereof was that which made him so desirous to see the *Romans*.

And as Ministers are thus affected to their people; so, the people to them. See the example of the *Ephesians*, *Acts 20.* towards PAUL; and of LIDIA, *Acts 16.* Of the Demoniacke, *Luk 8. 38.* And of whole Multitudes, *Luk. 4. 42.* toward our Sauour; of ELISHA to ELIAS, ieadie to be rapt vp, and many such like. But many, in these dayes, are rather like the *Galarens*, louing the Ministers roome better then their companie.

Secondly,

Secondly, From the end, whereby PAUL was moued to desire ONESIMVS companie with him itill. That he might minister to me in thy stead, in the Bonds of the Gospell. We learne, that it is the dutie of euerie one of vs, both in our owne persons, and in those that belong vnto vs, to be helpfull to the afflicted members of Christ, specially for the Truth. A verie strong Reason whereof, the Apostle layeth downe, calling his Bonds *the Bonds of the Gospell*, in a most elegant kind of speech; not so much by a Metonymie of the Cause, as I take it, because the Gospell procured him those Bonds, but to signifie a further matter vnto vs, namely, that in him, the Gospell it selfe, in a manner, was bound, though not in it selfe: For like a Mightie SAMSON, it will breake all Bonds whatsoeuer; and the Word of God cannot be bound, *2. Timoth. 3.* yet in the endeouour of the Aduersaries.

Deit. 2.

Therefore let vs not thinke, when a Minister of the Gospell is cast into Prison for any Truth of the Gospell, that it is onely the Ministers owne Cause; nay, it is the common Cause of the Church: for through his sides, they strike at the Gospell it selfe; which is to be respected of vs all. And therefore, if wee be wanting to him, wee forsake the Gospell, and so Christ himselfe, who one day will say vnto vs, *I was in Prison, and yee visited me not.*

For the second part of his Answer in the foureteenth Verse, thence we learne,

First,

Doct.

Religion abolishes not ciuill gouernment.

First, That the authoritie of Masters ouer their seruants, and so by like proportion, of Kings ouer their subiects, is not taken away by Christian Religion, but still remaines in force, confirmed rather, then any thing impaired. *ONESIMVS* his conuersion to the Faith, gaue him no manumission and libertie from his Masters seruice. *PAVL* here plainly acknowledgeth, that *PHILEMON* was specially interested in *ONESIMVS*; and therefore, not knowing his mind, hee would not retaine him: and the benefit of *ONESIMVS* his ministring to him, is called *PHILEMONS*, That *thy benefit* might not be, &c.

Seruants then, and all inferiours, must learne still to acknowledge their Superiours and Gouvernours, and not vnder the pretence of Religion, to shake off that yoke which God hath layed vpon them, and which, in truth, Religion fasteneth most surly vpon them. If before Religion, Master and Seruant, Prince and People, were out of ioynt, Religion comming, sets them in, and establissheth both the King in his Throne, and the Master of a priuate Family, in that his authoritie ouer his Household. This was a Doctrine, that many seruants in the Apostles dayes could not well brooke; alledging, That if their Masters were Infidels, then it was not fit, that they who are Christians, should serue such, being, in regard of their Christian calling, aboue them; and if they were beleeuers, then they were their equalls. The Anabaptists likewise at this day oppose this Doctrine, who would haue the Gospel crie

crie downe all Ciuill Policie. But here we plainly see the distinction betweene Master and Seruant, yea, such a Seruant as is a Bondslaue, whose life is in the hands of his Master, to be confirmed : and surely, euen this kind of Bondage may still stand, being vsed with Mercie and Moderation. Arguments may be these :

First, If we looke to the first originall, it will not seeme vnreasonable. Now, the first originall, was the sauing of those whom they subdued in the Warres ; Whence comes the Latine word, *Servus, quia in bello seruatus*, because he was preserved in the Warre, taken captiue, and his life spared. Now, that such mens seruice and subiection may be in a farre lower degree then other Seruants, who onely we hire for Money, may very well stand with equitie.

Secondly, The *Jewes* being captiued, and become *NEBUCHADNEZZARS* slaues, are commanded by God to quiet themselues in that state, and willingly to subiect themselues to the Lordship of the *Babylonians*.

Thirdly, *ABRAHAM* had such in his house, *Genes. 17.* and the *Jewes* were permitted to haue such, *Leuit. 25. 45.*

Fourthly, The Apostles in their Epistles impose subiection vpon Seruants, most of them then being Bondslaues ; see *1. Cor. 7. 21. Art thou called, being a Bondman? Care not for it : but euery man abide in that calling wherein he was called.* But many things are objected to the contrarie.

First,

Obiect.

First, That in the same place, *1. Cor. 7. Be not seruants of men.*

Answer.

That is, in regard of Conscience, which knoweth no other Lord then Christ; but not otherwise.

Obiect.

Secondly, Bondage is a fruit of Sinne, from which we are freed, that are in Christ.

Answer.

Sicknesse, Death, and all temporall punishments still remaine, which also are fruits of Sinne. But as in them, so likewise in Bondage, the Curse is taken away to Gods children.

Obiect.

Thirdly, Every man was made to the Image of God, which is, to haue Dominion, and cannot stand with Bondage.

Answer.

The Argument is not good; for EVE was made to the Image of God, and yet subiect to her Husband: So the Image of God in vs, taketh not away all subiection, but onely such a subiection, as taketh away all Dominion. The Wife, for all her subiection to her Husband, yet hath authoritie ouer her Children and Seruants, which is a part of Gods Image in her. So the basest Slaue that is, though in Bondage to his Master, yet hath Dominion ouer the Creatures, which is a part of Gods Image in him.

Obiect.

Fourthly, God said onely at the beginning, *Haue Dominion ouer the Creatures*, and not one man ouer another.

Answer.

Those wordes are Spoken to ADAM and EVE onely, there being then no other men besides themselves, ouer whom they should haue rule. But in the

the fifth Commandement, a part of the Law of nature, written in both their hearts, God said, *Honour thy Father and Mother*, and there was dominion of one man ouer another established. And though such a dominion, as is ouer bond-slaues, were not confirmed by the Law of nature remayning pure, yet it is not against the Law of corrupted nature, a fruit whereof is bondage.

Fifthly, *Rom. 13.* *Owe nothing to any man but loue*, therefore not subiection, much lesse bondage.

That place is directly against them: for whereas the Apostle had said before, *Giue tribute to whom tribute, honour to whom honour, feare to whom feare belongeth*, and many of the lawlesse Libertines of those times, would be readie to obiect that the Law required nothing but loue of them, and therefore they were not bound to any such subiection; the Apostle takes hold of that which they obiected, that they owe nothing but loue, and retorts it vpon them in this manner. Why, I aske no more at your hands, then this, to pay the debt of loue; for *loue is the fulfilling of the whole Law*: this will make you giue euery man his due; you that are Subiects, tribute to the Magistrate; Seruants, feare and reuerence to their Masters.

Sixthly, they alleage those places, *Gal. 3. vers. 24. Coloss. 3. &c.* where distinction of bond and free is taken away, and all are made one in Christ.

They are taken away from the spirituall body of Christ, which is the Church, consisting of the Elect onely, but not from the outward bodies and societies

Obiect.

Ans.

Obiect.

Ans.

ties of men vpon earth; for then, if the Apostles meaning were so, there should be no distinction neither of Countries, nor of Sexes, there should be neither *Scythian* or *Barbarian*, there should be neither Male nor Female. And it is true, there is no consideration of these either Countries or Sexes in the inuisible body of Christ, but in our ciuill life we see manifestly that there is.

Dott.

Secondly, from the end that made *PAVL*, not to retayne *ONESIMVS*, without knowing *PHILEMONS* mind, (*lest thy benefit should haue beene of constraint, and not willingly*) we learne that the grace of a benefit is voluntarinesse, the freenesse of the mind, and the opennesse of the heart.

This was that which so commended the widowes Mites, and therefore we must all learne by *PAVL*s example, not to extort any kindnesse from our friends against their wills: for it is the mind that is worth all, and is to be accounted of vs far aboue the benefit it selfe. And when occasion is offered to vs of shewing any kindnesse to our friends, specially in the workes of beneficence to the poore, then this willing Spirit is to be sought for, that we doe it not grudging and with indisposed hearts. *2. Cor. 9. 7.* And if this willing and cheerefull Spirit be required in those seruices wee doe to our Brethren, how much more in those we doe to God. No man might offer to the Tabernacle, but he whose spirit moued him, *Exod. 25.* Many of vs come to the Congregation to pray, heare, and doe such like religious actions, and herein we rest.

But

But it is not sufficient to doe them, vnlesse they come from vs vninforced. When then thou comest to the Church with a dull and dead spirit, as a Beare to the stake, more for shame of the world, and obedience to the Magistrates Law, then for any desire to glorifie God, what thanks canst thou looke for at his hands?



VERS. 15, 16, 17.

It may be he was therefore parted from thee for a season, that thou mightest receiue him for euer.

Not now as a seruant, but more then a seruant, a brother beloued, specially to mee: how much more to thee both in the flesh, and the Lord?

If therefore thou account mee one, with whom thou hast communion, receiue him as my selfe.



Erein is another Obiection answered.

Yea, but he ranne away from mee: what reason then haue I to take him againe?

The Apostles answer is, a retorting of the Obiection vpon him, and making out of it an Argument against him, which may thus bee framed:

If his departing from thee, in Gods secret counsell was so carryed, that it might be an occasion of thy receiuing of him for euer, then for all his departing, thou oughtest to receiue him.

But

Obiect.

Ans.

But his departing, &c. therefore. The *Proposition* is wanting, the *Assumption* is in the fifteenth Verse, in plaine words, and it is confirmed in the sixteenth Verse, because now by meanes of his departure, he is become a Brother, that is, one truly conuerted, ioyned with him in the body of Christ.

The Argument is this: If his departure haue beene an occasion to make him a Brother, a fellow-member with thee in Christ, then it was so carryed in Gods prouidence, that thou mightest receiue him for euer. But now, by his departure, he is made thy Brother, &c. The which is illustrated by comparison of the lesser, *Not as a seruant, but aboue a seruant*, and then confirmed by an Argument, from the lesser to the greater, *Specially to mee, how much more to thee?*

Then in the seuenteenth Verse followes the Conclusion of the principall Syllogisme, *Therefore receiue him*, set forth by the manner, *as my selfe*, and enlarged with the addition of a new Argument, *If thou count me one, with whom thou hast fellowship*. This is the Resolution of the words. Let vs now take them as they lye in order.

It may be he was, &c.

THIS is the *Assumption*, as we shewed, of the Apostles Argument for ONESIMVS, against PHILEMONS obiection; wherein the Apostle affirmeth that ONESIMVS was seuered from PHILEMON for a time, *That he might be receiued of him for euer.*

Where

Where consider, first, the manner, wherein the Apostle vttereth this. Secondly, the matter it selfe vttered.

The manner in this word *ἵνα*, *it may be*, which is not to bee taken, as though the Apostle spake doubtingly, for the euent did manifestly declare the truth of that which he affirmed.

And that this word is not alwayes a particle of doubting, appeareth, *Exod. 32. 30.*

Why then doth the Apostle vse it? to what purpose? first, that hee might seeme to mitigate onely, and somethings to extenuate the sinne of *ONESTIMVS*, and not to commend it as a thing in it selfe good.

Secondly, because it was thus carryed in Gods secret providence, and was no ordinarie course of conuersation: otherwise, if he had spoken absolutely and confidently, wicked seruants would haue taken occasion hence to haue runne from their Masters, that they might be conuerted.

Now then by the example of *PAVL*, Ministers must learne wisdom to speake warily and circumspectly, in matters that may be perverted and wrested. In such cases so should they temper their speeches, that all inconuenience may be preuented. This was the reason why God would haue the conditionall threatning of death to *EZEKIAS*, and destruction to the *Ninuites*, pronounced absolutely by *ISAIAH* and *IONAH*, lest if the condition had bene vttered, it might haue bred too much securitie in them, and haue hindred their repentance.

Doct.

Q

For

For the matter it selfe, there are two speciall things here auouched cōcerning ONESIMVS his departure. First, the Author of it God, he was parted from thee; for so the word properly is to bee translated, rather then departed. If hee were parted and separated from ONESIMVS, then there was a Separator, and that is God. Secondly, the end wherto God did dispose this his separation, *that thou mightest receiue him for euer*, which is amplified by the contrary opposition of his temporary absence, *he was parted only for a season.*

For the first, God is the Author of this separation; not in that he did incite and stirre vp ONESIMVS to steale, or runne away; for then he should be the Author of sinne; but because that in his eternall Councell he hauing decreed his euents, doth now willingly suffer it, withdrawing his grace from ONESIMVS, and leauing him to Satan and his owne corruption, that his owne righteous Decree might come to passe.

Dott.
The infinite extent of Gods providence.

Here then wee haue iust occasion to consider of the infinire and vast gulfes of Gods providence, that extendeth it selfe to all things, euen the meaneft, not onely to Kingdomes, but Families, and euery particular member therein, euen to poore bondslaues: Insomuch, that a bondslaue cannot runne from his Master, without Gods speciall providence. This must teach vs to admire the infinite depth of Gods Wisedome and Knowledge. Wee thinke amongst our selues, that in a great Family, he that taketh charge of it, and all therein, and through whose hands

hands all things in the Family must passe, must needs be a man of speciall parts. O then, the bottomlesse profunditie of Gods Wisedome and Knowledge ! that before all Worlds, did in one Act dispose of all the severall actions of every particular man, yea, and all other creatures in the world besides. How should this make vs rest and rely vpon God in our troubles, looking for that euent which hee in his providence hath appointed. If Gods providence reach to bondslaues, how much more to others ? If nothing come to passe in one poore Family without it, much lesse in a whole Church : If in a Family, a seruant be not parted from his Master without Gods appointment, much lesse in the Church are Ministers taken away from their Flockes : And if such thinges fall out by Gods providence, wee must quiet our selues in Gods will.

Secondly, The end is to be considered, why God parted ONESIMVS from his Master, *That thou mightest receiue him for euer.* This word, *for euer*, sometimes signifies some sett time ; as oft in the Law, *This is a statute for euer*, that is, during the old Couenant, till Christ. So we vse to say, *for euer*, that is, during life. And so some take it here, *That thou mightest receiue him for euer*, as long as you both shall liue. But I rather take the wordes properly, *for euer*, that is, for all Eternities, as the wordes following, a prooffe of these, doe cleare it, *Not as a seruant, &c.* but as a brother. Now this spirituall brotherhood betwixt ONESIMVS and PHILEMON,

Dott.
How God hath
an hand in sin-
full actions.

was to last indeed for euer and euer, and not onely the short space of this present life.

Here obserue, first, how God hath a hand euen in those actions of men which are sinfull, namely, in regard of ordination and disposing of them to good. *ONESIMVS* had no such intent, in running away, to knit himselfe in a more neere bond to his Master then before; no, he went with a desperate mind, meaning to free himselfe wholly from his Masters seruice; little thought hee of conuerting; but yet contrarie to his owne intent, turned it to be a meanes of his conuersion. So *IOSEPHs* brethren little thought of any good, when they sold him; nay, they thought euill, as *IOSEPH* told them, against him; but yet God turned it to good, to be the meanes of the preseruation of the Church, in time of Famine. This must not make vs doe euill, that good may come of it, which we are forbidden, *Rom. 3.* for God onely hath this skill, by reason of his infinite Wisedome and Power, to worke Good out of Euill, to draw Light out of Darkenesse. He onely hath the Philosophers Stone, to turne Drosse into Gold. In vaine therefore is it for vs to assay any such thing. The right vse of this Doctrine, is for vs to comfort our selues, when wee see wicked men plotting and practising mischief against Gods poore Church. Their heads and hands worke not so fast, but God workes as fast. When they goe and strue one way, he sets them aworke another way; as the Sunne going in his owne proper motion one way, is every day, by the violent circumvolution of

of the Heauens, turned another way : nay, he makes their striuing against his Glorie, and his Churches good, to be the meanes of furthering both : As in a Boat, when the Rowers goe with their faces striuing towards the East, they set the Boat going apace towards the West. *ONESIMVS*, in running away from his Masters house, the Church of God, did as much as in him lay, striue against his owne conuersion, and yet it is made a meanes of conuersion. *IOSEPHS* brethren, in selling him, thought to haue frustrated his Dreames, and to haue made him sure for euer hauing dominion ouer them; and yet their selling of him, was the speciall meanes of accomplishing his Dreames. Satan, in Christs death, thought to haue wounded the Church to the death; and yet thereby we were healed of his deadly wounds. Euen as the man that was thrust at with the Sword of his enemy, to be killed, was thereby cured of his Impostume. Thus *HAMANS* Plots to ouerthrow *MORDECAI* and the *Jewes*, were meanes to aduance them. This is the worke of the Lord, who knoweth how to catch the wise in their owne wyles, and it must be maruellous in our eyes. Let not then the Power and Policie of all the *ACHITOPHELS* and *MACHIAVELS* in the World, combining themselues against the Gospell, dismay vs; for God hath his Oare in their Boat, hee hath a speciall stroke in all actions whatsoeuer, and can easily ouer-reach and make starke fooles of the wisest, by making their owne counsels and endeouours like *CHYSHAIS*, to ouerthrow those intentions which they seeme to support.

*Dott. 2.
Gods honour in
our Conuersion.*

Secondly, Gods power in conuersion is to be noted; who, as here wee see in *ONESIMVS*, lets men goe on a long time in their wicked courses, till they come to the very height of wickednesse; and then, contrarie to all expectation, suddenly turnes them. *ONESIMVS*, all the while he liued in *PHILEMONS* house, a godly Master, vsing the best meanes for his good, still grew worse and worse. Having now wofully banished himselfe out of this house, and so Gods presence, was hee not now, in mans reason, desperate and past all recouerie? But yet see here, how God pursues him, being runne away, makes huy and cry after him, seizes vpon him by his Spirit, and causeth him to returne to his heauenly Master, and then his earthly. After the same manner was *PAVL* conuerted, *Acts 9.*

This God doth, first, That the worke of our Conuersion might evidently appeare to bee his owne, and so hee might haue the sole glorie of it. What disposition of *ONESIMVS* his will could there be now, to conuert that Runne-away from the meanes of Conuersion? In *PAVL*, when hee went with a mind to persecute the Faith? Here then doth Gods power appeare, in that euen then, when wee are most rebellious and stiffe-necked, most untoward and auerse, yet euen then he catches vs, and makes vs yeeld, and drawes vs to Christ; making our wills, of stiffely nilling, desirously willing. And when we shall be conuerted on this manner, then shall wee forthwith be forced to admire our Conuersion as a strange miracle, and wholly abasing

abasing our selues, to giue all the glorie to God ; reasoning thus with our selues : Running downe so steepe a Hill, like a furious Horse, in so mad a mood, I could neuer haue possibly stayed or saved my selfe, nor any man els. It was then, surely, the Diuine Power of God that hath done this.

Secondly, God taketh this course in our conuersion, that wee might cleaue the faster vnto him in heartie and sincere loue ; for to whom much is forgiven, they loue much. This made PAUL exceed his fellowes in zeale and painfullnesse in his Apostleship.

Thirdly, that hereby wee might learne to despayre of none though neuer so outrageous and violent in sinne; notwithstanding many good meanes which God hath vsed to reclaime them. God is able to call those into his Vineyard at the twelfth houre, and to make them faithfull Labourers therein, that one would thinke, by standing idle so long, were so habituated and radicated in idlenesse, that it were impossible for them to set themselues to labour.

Thirdly, Gods manner in taking away some of his blessings oftentimes, is here to bee obserued. Surely, his taking of them is but a kind of borrowing of them; that he (as it were) occupying of them for vs for a time, they might afterwards returne vnto vs in a holy kind of Vsurie, with vantage and great encrease. PHILEMON loses ONESIMVS, and with him, and his seruice, some of his goods, which he tooke away with him; and yet see in the end,

Q 4

how

*Doff. 3.
God restores our
losses with ad-
uantage.*

how he loses nothing by all this, but rather is made a great gainer. Whilest *ONESIMVS* was with him before, hee could haue no great good of him, being an vngodly and vnfaithfull seruant : but now, in his absence, God so workes vpon him, that hee makes him, of *ONESIMVS* before in name, onely *ONESIMVS* indeed, that is, truly profitable, as was shewed in the eleuenth Verse : and hauing thus fitted and prepared him for *PHILEMON*, he returnes him vnto him againe, not as he was before, but with vantage, such vantage as might sufficiently counteruaile, not only the want of his seruice all the while of his absence, but the losse also of *PHILEMONS* money; for a good seruant, such a one as *ONESIMVS* was made now, is worth much Gold, and haply *PHILEMON* could not haue got such a profitable Seruant as this new *ONESIMVS* was, no, though hee would haue giuen tenne times as much as that which *ONESIMVS* tooke away. But the saluation of his precious soule farre exceeded the worth of the whole World, and no doubt, if money might haue done his soule good, *PHILEMON* would haue thought it much more vile in comparison. See then the increase of the absence of *ONESIMVS*, and losse of his money.

This must teach vs patience, when God takes away any mercy from vs: for in his good time either it or as good, or a better thing shall returne vnto vs. *ABRAHAM* must part with *ISAAC*, and in a manner was taken from him, but presently hee receiues him againe as a surer pledge of Gods loue,
and

and confirmation of his faith then before. At death our poore soules shall haue their bodies taken from them: yet wee must not bee discouraged; for they are seuered only for a season, that they may returne againe for euer at the Resurrection, and that in another manner then wee left them, not mortall and corruptible, but glorious and spirituall bodies, *1. Cor. 15.*

Sometimes God taketh away his Word and Gospell and Ministry from his people, as he did in Queene MARIES dayes. But how? Only for a season, that they might haue it againe afterward more confirmed and better established then before, as it was in worthy Queene ELIZABETHS dayes. Sometimes, which is worst of all, God himselfe departs from vs, and hides his face, as *Exod. 33.* from the Church of the *Israelites*, but it is but for a season, *for a little while, for a mouent, Esai. 44. 7, 8.* that hee might make vs the more seeke after him, and so returne vnto vs afterward with greater comfort, making the falling out of louers to be only the renewing of loue. Specially must this point be thought vpon, when wee are called to suffer for the Truths sake, the losse of outward comforts of life, as Libertie, Lands, Liuing, yea, Life it selfe: *He that loses his life for my Names sake, shall find it*, sayes our Sauour. We lose these things no otherwise, then the Husbandman loseth his Seed: for the losse of these things is but as Seed cast into the ground, which shall euen in this life, according to our Sauours promise, returne vnto vs the increase of a *hundredth*

death fold, and in the world to come life eternall
Act 19.

Fourthly, Note the priuiledge of the spirituall Coniunction in Christ, aboue any other ciuill Coniunction whatsoeuer, that it lasts for euer. *That thou mightest receiue him for euer.* Ciuill Societies and Coniunctions whatsoeuer shall end, onely this spirituall Coniunction shall continue eternall.

Doct. 4.
The spirituall
Coniunction is
eternall.

This must teach those that are conioyned each to other in ciuill and carnall Coniunctions of kindred and callings in the World, as Husband and Wife, Master and Seruant, Parents and Children, to labour likewise to bee conioyned together in Christ; for the other Coniunction will not hold long, and if they bee not knit together likewise in the bond of the Spirit. Other there will bee a wo-full parting, euen betwixt those that are knit fastest and neereſt together in these fleshly bonds, the Husband and the Wife! *Two shall bee in one bed, one shall bee refused, the other shall bee receiued.* It serueth also for comfort to Christians, when by death, carnall Coniunctions are dissolued, for still the spirituall Coniunction continueth.

Doct. 5.
The good end of
crosses must
quiet vs.

Fiftly, from the scope of the Apostle in these wordes, obserue that the consideration of that good end whereto God turneth those things which are grievous vnto vs, whether iniuries offered vs by men, or afflictions immediately by his owne hand, must quiet our minds, and minister contentment vnto vs. It could not choose but bee a great grieve to PHILEMON for ONESIMVS

to runne away : for besides his owne losse of the money, he grieved, no doubt, much more for ONESIMVS owne sake, who was posting on in the high and readie way to Hell, and for the Gospels sake, which was subiect to the slanders of the wicked, vpon occasion of this accident falling out in the house of such a Professor and Preacher as PHILEMON was: yet here PAUL stops his mouth with this, that this was turned now both to his owne and ONESIMVS his good.

Afflictions for the present are grievous, but when they shall bring with them happy fruits, whether that of righteousness, *Heb. 12.* or any other, whether to our selues or others, wee are then to reioyce more in that, then we were grieved before in our owne hurt. Thus JOSEPH quiered himselfe in those iniuries which his Brethren had done him, and would not nourish any desire of reuenge in his minde, because God had turned them all to so great a good.

Now, howsoeuer, whilest wee are in the bitterness of our afflictions, wee see not what is that good whereunto God will dispose it in the end, yet sure we haue the promise of God, *that all things shall worke together for our good, Rom. 8.* and wee haue heretofore in our owne and others experiences seene the like practice of God. This must make vs comfortable in the midst of our distresse, knowing assuredly that God will make a good and happie end of it. And then wee shall condemne our selues of folly, in wishing our owne hurt and
hin-

hinderance ; then wee shall thanke GOD for our crosses, being made meanes of that good which wee would not for any good haue missed. Bee not then impatient, fret not, murmure not at any iniuries whatsoever, or any afflictions whatsoever that befall thee: wait awhile, and thou shalt see GODS speciall providence ouer thee in those crosses, insomuch that thou wouldest not for any thing but those crosses had befallne thee. *Martha*, though shee was grieued much at her Brother LAZARVS death, and beganne euen to murmure, saying, *Lord, if thou haddest beene here, my Brother had not dyed*, yet afterward when shee saw her Brother raysed againe, and by this, many to beleue in CHRIST, then shee could not but wonder at her owne folly, that would haue hindered that so glorious a worke of God, and the saluation of so many soules.



VERS. 16.

Not now as a servant.

Confirmation as wee shewed in the former Verse, because now by his departure, *ONESIMVS* was become a Conuert: which is set forth by the Metaphore of a Brother, and therefore now by his departure was ioyned to him for euer: for this spirituall Coniunction of Brethren in *CHRIST*, shall neuer faile, but shall continue for euer.

By a Brother then, is here meant a true Christian, as *1. Cor. 5. If any who is called a Brother*: and *Gal. 1. 2. and the Brethren that are with me.*

First, Here note the spirituall kindred that is betwixt true Christians: they are all Brethren, Brethren by the Fathers side, hauing one Father, God the Father of Spirits; Brethren by the Mothers side, lying in the same wombe of the Church, hauing one and the selfe-same elder brother *CHRIST IESVS*, begotten with the same spirituall Seed; fed at the same Table with the same nourishment. This Brother-hood must farre exceed the naturall, euen as Gods Father-hood towards vs farre exceedeth the naturall Father-hood among men: looke then what nature tyeth naturall Brethren to, that doth grace much more tye spirituall vnto, as

First,

*Doff. 1.
The spirituall
kindred and
brotherhood be-
twene Christi-
ans.*

what duties it
teaches.

First of all, vnto Amitie and Vnitie. *Psalme 133.*
10. *How happy a thing is it for Brethren to dwell together in Vnitie! Let there be no strife,* said ABRAHAM to LOT, *betwixt thee and mee; for wee are Brethren.*

How then doe they shew themselves Brethren, that doe bite, yea, and deuoure those that are of the same holy Profession with themselves? Euen as in the Sea the greater Fishes swallow vp the lesser.

When there bee Schismes and Factions, partakings in the Church, EPHRAIM against MANASSES, and MANASSES against EPHRAIM, and the Children of the Church strue together in her wombe, as once ESAU and IAABOB; it argueth that some at least are vnnaturall Brethren.

Againe, it is the part of Brethren to take one anothers part, to cleaue one to another, taking that which is done to their Brother, as done to themselves, as wee see in the examples of IAABOBs sonnes, taking the abuse offered to their sister, as to themselves, and thinking it a sufficient excuse for their ioyning together in the reuenge of the *Sichemites*: it was done in their sisters quarrell. *Should they abuse our sister as a whore?* Well, spirituall Brotherhood ought to bee more effectuell then naturall: *for there is a friend that is aboue a brother, Prov. 16.* that is, the Christian friend, who also is a spirituall Brother. In euill causes therefore shall naturall Brethren thinke themselves excused, that they doe it in defence of their Brethren, and to manifest their naturall affection? How then shall we be able

to excuse our selues, if in good causes we flinch one from another, as DEMAS and diuers others did from PAUL, leauing him to answere for himselfe? O, this is not the part of good Brothers. How doe wee shew our selues Brethren, Sonnes of the same heauenly Father, when wee will not ioyne together in those things which are for the honour of that our Father, and the good of our Mother the Church?

Thirdly, it is the propertie of a Brother, though at other times hee haue beene something more vnkinde to his Brother, yet in his affliction and extremitie, then to feele nature working in him, and to shew and expresse his affection by doing his best.

This is that which SALOMON noteth, *Prou. 17. 17. A friend loveth at all times, and a brother is borne for aduersitie.*

Wherefore, howsoeuer in the time of peace wee haue not so manifested our loue to Christians as wee ought to haue done, yet in persecution, if there be any brotherly affection, we cannot then containe it, nay, then it will breake forth: Then wee shall cry our amaine as *Ioseph* did, though before, with him, wee hide and dissembled our affections, *I am IOSEPH your brother.*

In Histories we read, that CROESVS his sonne hauing beene alwayes dumbe, yet the Citie being surprized by enemies, he seeing one ready to kill his father, Nature so wrought in him, that it violently (as it were) broke the impediments and strings of his tongue,

tongue, & caused him to cry out with great passion:
O kill not King CROESVS.

If we then will shew our selues true and naturall Sonnes of God, and so brethren to his children, when wee see his Honour readie to be trod vnder foote, when we see his children euill intreated, then is it high time for vs to manifest our affection.

A notable example of this we haue in MOSES, whose brotherly affection towards the persecuted *Israelites*, all the pompe and pleasure of PHARAOHS Court was not able to smother and suppress, but it brake forth in that manner, that it caused him to relinquish the Court and all his hopes there, and to choose rather to suffer affliction with the people of God.

Naturall kindred in some cases may be concealed, and specially in the case of danger, as ESTHER was counselled by MORDECAI, to conceale of what Countrey shee was. But our spirituall kindred least of all may be concealed in the time of danger and trouble; nay, then is the tryall of it; for as by SALOMONS wisdom, going about to cut that controuerted childe in two, the naturall mother was discerned: so the like wisdom of God, suffering our brethren in the Faith to be in like manner dealt withall, as the childe should by SALOMON, our affections are tryed, and true brothers are notably discerned, and base ones detected.

Let this be remembred then of vs, that professe the same holy Truth, that wee are Brothers, yea, Twinnes, and therefore wee must alwayes bee knit together

together in a holy harmonie of wills and affections, reioycing and weeping, liuing and dying together. If wee finde these qualities and properties of brethren in our selues, it is no matter for the Worlds scorning at this brotherhood, it is our glorie.

Secondly, Obserue that this spirituall brotherhood is berwixt all Christians indifferently, whatsoever difference there bee amongst them in outward ciuill respects, yet they are nothing preiudiciall to this spirituall Fraternitie in Christ: for here PHILEMON and ONESIMVS, the Master and the Seruant, are made these kind of brethren. Howsoever we are differenced in ciuill policie and in ciuill societies, some being Noble, some being Base, some Rich, some Poore, &c. yet in that spirituall societie, of which CHRIST is the Head, there is no such distinction. Here wee are all equalls, all one, all brethren: Christ in his body giues no speciall place to a King, because hee is a King; no, hee respects not the King, more then the Begger.

This Doctrine is of speciall vse, both for comfort to Inferiours, and for humiliation and moderation of minde to Superiours, in as much as the seruant is Christs Free-man, and the Master is Christs seruant, 1. *Corinth. 7.* *Let then the brother of low degree reioyce in this, that he is exalted,* JAMES I. in Christ, to be equall with the greatest Prince in the world, yea, to bee aboue him, if hee bee out of Christ. Again, as Saint JAMES counsellis in the

R

same

Doct. 2.
The spirituall
brotherhood is a-
mong all Chri-
stians indiffe-
rently.

same place : *Let the brother of high degree reioyce in his humilitie* , euen in this, that in Christ hee hath made equall with himselfe the meanest. Let him not reioyce in his outward preeminence hee hath ouer them, but let him know this is his glorie, which in the world is counted humilitie, that he hath such a poore begger his equall. And surely, we haue no cause to bee ashamed of them that bee poore, to bee our brethren : for if God acknowledge them to bee his Sonnes, I hope, it is no disparagement to any, to acknowledge them their brethren, nay, a credit, and, as Saint IAMES sheweth, *A matter to be boasted in*, for if we haue them our brethren, then we haue God our Father. And if we denie them to be the Sonnes of God, who bee our brethren, in so doing wee openly disclaime God from being our Father.

Let vs then acknowledge the poorest Christian as our brother, though our owne bond-slaue, doing the parts and offices of a brother vnto him. Naturall men oftentimes, by the force of naturall affection, acknowledge their naturall brethren, though they themselues be highly exalted aboue them in the world. And shall not grace exceed nature ? shall not brothers in the Lord much more euery way acknowledge their brethren, though they be neuer so much aduanced aboue them in their ciuill calling ? The Christian calling will not overthrow the ciuill. Religion will not overthrow Politie, nay, rather it confirms this. It will not teach thy seruant to slip his necke out of the collar, and
to

to denie thee seruice and subiection : why then should Policie be so vnkind and vnthankfull to Religion, as to ouerthrow it? Though, in truth, it is not so much Policie, as our corruption, taking occasion by ciuill Policie, that would ouerturne Religion.

It is the pride of mens hearts puffed vp, in regard of the outward condition in the world, that makes them forget their inferiours, and so to carry themselves towards them, as if they were not their brethren of the same Christian Calling, of the same precious Faith with themselves. Neither is this spoken, as though Superiours might not lawfully maintaine their superioritie and authoritie ouer their Inferiours, but onely that their inequality in their ciuill calling, cause them not to forget the equalitie in the Christian. And this is a point of great wisdom, so to temper our carriage, that neither our equalitie in Christ make vs to forget our inequality in the world, nor yet on the other side our inequality in the world, make vs forget our equalitie in Christ.

Againe, this Doctrine teacheth Superiours, not onely moderation to others their Inferiours, but also all humilitie and subiection towards God. A good Meditation is it for them, seeing their Inferiours in the world creeping and crouching, to thinke thus with themselves : O, this man is my brother, not onely in regard of creation of the same stuffe with my selfe, but also of regeneration, hee is as good, as I, before God. O. then how ought I much

Dott.
Religious ser-
uants are more
then ordinarie
seruants.

more to abase my selfe before my heavenly Master, casting downe my selfe at his foote-stoole, though a King, with the meanest Begger, comming to Gods Houise with all my Subiects, as their Companion, *Psal. 122!*

This brotherhood betwixt *ONESIMVS* and *PHILEMON*, is amplified by the lesser. Not as a seruant, a sole and single seruant, but more then a seruant. Whereby we learne that seruants, fearing God, are more then common and ordinarie seruants, that are without the feare of God, and therefore by good reason more to be respected. Euery seruant will looke for speciall fauour and respect. though perhaps they are nothing but seruants. If thou lookest to haue more then other ordinarie seruants, thou thy selfe must become more then a seruant: Though yet a worldly Master will make thee lesse then a seruant, and thy condition with him will be worse then of other seruants, not fearing God. But this is their sinne.

If thy seruant be more then a seruant, why then hath he lesse at thy hands, then hee that is a seruant, and a seruant onely?

Spe-

Specially vnto me.

THAT which PAUL presses PHILEMON vnto, hee vrges from his owne example, by an Argument drawne from the lesse to the greater, on this wise.

I desire nothing of thee, but what first I doe my selfe. I plead but for that affection from thee toward ONESIMVS, which I my selfe beare to him. If he be deare to me, then much more ought hee to bee so to thee, for I am tyed to him, but in one bond, as he is a Christian: but thou art bound to him with a twofold cord which cannot be easily broken. Onely spirituall and gracious respects challenge affection from mee, but together with these doe outward and naturall bonds plead for regard from thee, who art bound to him *both in the flesh and in the Lord*, both as he is a seruant, and as a Christian seruant. Hee is deare to mee onely as a member of the household of Faith, thou art also bound to him as a member of thine owne household. If then I vpon this single bond hold him so deare, how deare then should he be to thee, thus doubly obliged to him? The reason may be drawne into this forme.

If I PAUL, thus dearly loue ONESIMVS, then oughtest thou, PHILEMON, to doe the like: But I dearly loue him. Therefore, &c.

*Doct. 1.
Ministers should
be exemplarie in
what they teach.*

The Consequence of his Argument hee pro-
ueth thus : Hee that is bound to a man by a
double bond, ought to regard him more then he
that is bound to him by a single bond : But thou
art bound to *ONESIMVS* by a double bond, I,
but by a single one : Therefore, &c.

First, *PAVL* vrges *PHILEMON* from his
owne example. I loue him, Therefore oughtest
thou, and what I require at thine hands I doe my
selfe. I, that plead for affection, doe shew affe-
ction. I, that call for loue, doe shew loue. Then
a man pleades strongly indeed, when hee makes
himselfe a precedent.

Ministers should bee exemplarie in all they
vrge, and teach. Then is there life in their Do-
ctrine, when there is Doctrine in their life. Men
in this case are readier to liue by sense and sight,
then by Faith. Religion hath a *Truth* and a
Power. People will neuer beleue the *Truth* of a
doctrine in our mouthes, where they see not the
Power of it in our liues.

The want of sight causes the want of Faith.
Except, with *THOMAS* in another case, they see,
they will not beleue. Their eyes must be taught
as well as their eares. *Philip. 4. 9.* Those things
which yee haue both learned, and receiued, and
heard, and seene in me, doe.

As *GIDEON* to his Souldiers, so should Mi-
nisters to their people be able to say, *Looke on me,
and doe likewise, as I doe, so shall yee doe, Iudg. 7.
vers. 17.*

There-

Therefore PAUL wishing TIMOTHY so to carry himselfe in his Ministrie, as hee might bee free from contempt and scorne, counsels him to be exemplarie. *1. Tim. 4. 12. Let no man despise thy youth, but be thou an example to them that beleeue.*

How many bring contempt both vpon their persons, and their doctrine, whilest their doctrine condemnes their owne liues, or their liues confute their owne doctrine, while they stand like way-markes, and point out the way to others, and yet stirre not themselues!

It is poore comfort for a Minister to be no further then a Pharise. Of the Pharises was our Saviours caution, *Math. 23. 3. Doe yee not after their works, for they say and doe not.* Such as say, and doe not, doe after their works. While wee doe after their works, which is to doe no works, how shall wee make our peace with that Text, *Except your righteousness exceed the righteousness of the Scribes and Pharises, yee shall not enter into the Kingdome of heauen?* Wee exceed them not, vnlesse wee be practicall, they were verball Doctors.

If dangerous, not to goe beyond a Pharise, how much more to come short?

To vsurpe MOSES his Chaire, and not to open MOSES his Law, is to be worse then a Pharise. But yet onely to open the mouth and no more, what singular thing is this? Did not the Pharises the same? And what art thou the better
that

that thou art not worse then a Pharise, so long as thou art not better? As good neuer awhit, as neuer the better.

Physicians and Ministers that in diuers things doe agree, yet herein must disagree. Physicians will often prescribe that to others, which they will not venture to practise vpon themselves. Ministers practice with E Z R A, should goe before their prescriptions. *Ezra 7. vers. 10. For E Z R A had prepared his heart to seeke the Law of the Lord and to doe it, and to teach in Israel Statutes and Iudgements.* Where they faile in this, let them make account to bee choked with that prouerbiall speech, *Physician, heale thy selfe.* And they will bee as ridiculous as L V C I A N S Apothecarie, who sold Medicine to cure the cough, and yet was shrewdly troubled with it himselfe.

It censures therefore such as have their tongues of a larger size then their hands, hauing indeed in regard of any practice, withered hands.

A Kingdome diuided against it selfe, cannot stand. No more can a Ministrie diuided against it selfe. Such a Ministrie is that whose practice giues the doctrine the lye.

It is not enough for Ministers *ὑποβοηθῆναι*. 2 Tim. 2. vers. 15. to diuide aright, but they must also *ὑποποδῆναι* Galat. 2. vers. 14. Walke aright, See how sharply P A V L takes vp such, Rom. 2. vers. 21.

Se-

Specially to mee. And yet the bond whereby hee was tied to him, was the generall bond of Religion and Christianity. Euen this *generall* calling is a *speciall* ligament of affection. Religion hath it's name from binding. As it bindes to God, and obedience to him; so it bindes the religious in *speciall* and hearty loue each to other. Though Religion and Christianity be our *generall* calling, yet workes it *speciall* affection. *Gal. 6. 10. Doe good to all, but especially to the Household of faith.* That affection betweene persons, that haue the speciall bands of naturall and ciuill relations, is not so speciall, as that which this generall band causes. Nature makes Husband and Wife but one flesh; Grace makes them euen one Spirit. How often is there no affection where a speciall band? Not to instance in the neerer band of naturall brother-hood (in the which how generall and superficiall oftentimes are affections) how slight and slender is the affection betweene masters and seruants? But be it that there is the greatest measure of affection, that this relation can yeeld, yet are they but still master and seruant, it brings them no neerer. But see the exact and strict knot of religion, it brings master and seruant, an Apostle and a slaue, to the deere and *speciall* affection of a brother-hood. Nothing rieters hearts so close as religion. The speciall bands of nature are but generall ones: the seuerall ones of grace are speciall. *There is a friend that stickes closer then a brother. Pro. 18. 24.* The gracious friend stickes closer then the meere naturall brother. All the bands of nature, of policy, of ciuill

S

society,

*Doct 2.**No bond stri-
cter then that
of religi. n.*

society, they are highly beholding to religion. They are but loose at the straightest, in comparison of the neerer and stricter knot which grace makes. Religion is the surest cement of all societies, the looser ioynts of all natural & ciuill relations are compacted and confirmed by the sinew of grace and religion, which endeeres men one to another in a *speciall* manner, *speciallly* to mee.

Vse 1.

Would wee then haue all those that are any way deere vnto vs, to be yet more endeed to vs? would we haue them specially deere to vs, or bee specially deere to them? labour wee both to plant religion in them, and to bee religious our selues. What is the cause of so many iarrs and wranglements betweene such as liue together in the same society, but the want of that singular and speciall affection which ought to be among them? and what causes the want of that speciall affection, but the want of religion?

Vse 2.

This shewes what little hold there is in their friendship, that want religion. Such a loose ioynted friendship cannot hold long, which wants the nerues of religion.

Dolt. 3.

Grace the attractive of loue.

Obserue who are especially to bee loued of vs. Such as now ONE SIMVS was, true Christian conuerts. Grace is not only the surest band, but also the greatest attractive of loue. There is a debt of loue due to all men, due to our enemies; but our speciall loue and kindnesse is due to the Saints. Our loue is ready to be drawn away with glorious outsidcs, and with those, *Iam. 2.* wee are ready to preferre, in our respects, a good suit before a good heart. The more shame

shame for vs. Poore ONESIMVS, in the condition of a meane seruant, is specially beloued of *Paul*, and esteemed of him as a brother. Why should a ring on the finger winn such respect? Is not a swine a swine, though he haue a ring of gold in his snout, and is not a pearle a pearle, though it be trodden vnder foot? The rule of our loue should be the Lords loue, to loue those most, who are most beloued of him. They should haue yee cheefly of our respect and affection, whom the Lord hath honored with the most liberall largesse of his grace.

Specially to me. Why specially to him? Because he had a special hand in the work of his conuersion. See the speciall attractiue of Ministers loue. Their loue cannot better be bestowed, then where their loue & labor hath best prospered. Those trees delights the Husbandman most in, which were of his own planting and griffing. The good successe of our former loue, is the greatest motiue that may bee to present and future loue. Most mens loues are for good receiued, they loue such persons, who haue beene instruments and meanes of good to them; but heere it is otherwise, Ministers loue those most, not from whom they receiue some temporall, but to whom they doe some spirituall good. And thus to loue one, not for good receiued, but for good done, is truly Christian and royall. Great is the affection of a Conuert, to the Minister and Ministry, which hath beene the meanes of his conuersion. Hee accounts his very eyes but a vile recompence for so great good. *Gal. 4. 15.* Yet notwithstanding, in this

Dott. 4.

*None doer to
Ministers then
their conuersion.*

case loue rather descendeth then ascendeth, 2 *Cor.* 12.15. and the abundant loue of the Conuert, is superabundantly surmounted by the loue of the Conuerter. So much seeme those passionate and affectionate speeches of *Paul* to witnesse, 1 *Theff.* 2. 19. 20. and 3. 8. 9. And though the Galatians could, out of their deere affection to *PAVL*, impart their eyes to him, yet *PAVL* goes further, and could bee content to impart his owne soule to the Thessalonians, 1 *Theff.* 2. 8. because they were deare vnto him. This may serue to satisfie the vniust exception of some against their Ministers, whom they accuse of partiality, because hee loues some more specially then others, and why should not they bee as much regarded, inasmuch as happily they are as friendly, and as beneficiall to them as others. Well, it may bee true thou doest so : but what good hath his Ministry wrought vpon thee ? Hath it brought thee to knowledge, obedience, repentance and reformation, as it hath done other some, who are highly regarded of thy Minister ? No such matter ; why then complaineest thou ? Desire the like affection, and then complaine if thou haue it not. Boast not of what good thou doest to him, shew what good his Ministry hath done to thee. The fault is thine owne. It is not partiality, vpon difference of desert, to shew difference of respect.

But how much more to thee, both in the flesh and the Lord ?] The assumption of the second syllogisme which was, but thou art bound by a double band, the band of the flesh, as hee is thy seruant, and by the bond

bond of religion, *in the Lord*, Therefore &c.

According to the number and nature of the bands, whereby any are obliged to vs, or mee to them, euery circumstance that may make for loue, should haue force in our affection. Vpon doubled grounds and bonds, should bee doubled loue and duty. We are to loue euery Christian, though no other bond tye vs thereunto, but that of Christiannity. But if vnto this there come others, our affection should encrease together with them. *1 Tim. 5 17. Let the Elders who rule well, bee accounted worthy of double honour, especially they who labour in the word and doctrine.* Why a double honour? because a double desart, which binds thereunto. A Christian is worthy our loue, of what kinred or family focuer; but when a Christian shall bee both of Gods family and of our owne family, both Gods childe and our owne, Gods seruant and our owne, this encrease of bonds should not be without encrease of affection. They are fowly to blame then, that on the contrary, the more their bonds, the lesse their affection. How many could better affect some neere vnto them in naturall bonds, if they were farther off. The quarrell is the greater from the neernesse of their bonds. So many a woman is so much the more hatefull, because a wife, and a zealous one; many a childe lesse beloued, because a religious childe; many a seruant lesse respected, because a godly seruant. So many a childe despises the counsell of a gracious mother, because a mothers counsell: whereas so much the rather to be regarded, because good counsell, from a

Doct.

*The more bonds,
the more duty*

mother, and from a good mother. Is shee not thy wife, nay a good wife? therefore to neglect her aduice, aggrauates thy sinne: for the more the bonds betweene thee and her, the more art thou bound to regard her. From hence doth the Lord aggrauate those husbands sinnes, *Malac. 2. 14. Thou hast dealt treacherously against the wife of thy youth, yet is she thy companion, and the wife of thy covenant.* The more the bonds, the more their sinne. It will not serue the turne therefore, to make but a tush at a wiues, a soones, a seruants, a mothers counsell, so farre are they therefore from being neglected, because such, that therefore they are to be regarded, because such, to whom thou art obliged by so many bonds.

As slowly also to blame are such, whom all the bonds of nature, grace, reason, religion, affinity, necessity, pouerty, honesty cannot binde to the works of mercy. How many are farre more cheerefull, and open handed and hearted in releeuing the necessities of strangers, then the necessities of such, to whom nature, alliance, bloud and religion bindes them. Hence the prouerb, of much kinred and few friends, whereas on the contrary, by this rule, the more kinred, the more friends should a man haue. One cannot prouoke hard hearts more, then by pleading for releefe, for their neere, poore, and religious kinred. This was the inhumanitie of the Virgin *MARIES* kinred (for so they were that came together to *Bethlehem* to bee taxed) that they would not amongst them afford her the kindnesse of the worst roome in the house, being in trauell; but
though

though their neere kinswoman, yea and the Top-branch of their family, Inheretrix of the Kingdom and a gracious woman besides, yet notwithstanding all these bonds of birth, of grace, her present condition and exigent, they can bee content (against all all humanity and ciuility) she should bee deliuered in a stable. When the Persian Sages came to *Bethlehem*, they shewed themselves farre more respectiue, and they presented *CHRIST* with gold, frankincense and myrrhe. Surely, if his mother had been among them in *Persia*, they would haue provided her a better roome then a stable. A vile shame that *MARY* should finde more kindnesse in *Persia*, then in *Bethlehem*, from meere strangers, then from those that were neere vnto her in bloud and in religion. So *IEREMY* found more curtelie from the barbarous *Caldeans*, then from his owne people. The *Jewes* imprisoned him, the *Caldeans* gaue him his liberty.

VERS. 17. *If thou count mee therefore a partner,
receiue him as my selfe.*

IF you count me a partner, *κοινωνος*, or if you count me one that hath fellowship or communion with thee, if thou count our things common. Here then is another argument wherewith *PVL* presses *PHILEMON*, to receiue *ONESIMVS*, and it is drawn from a ground of our faith: the communion of, and betweene Saints. So that he pleads here much a ter that manner, *Phil. 2. 1. 2. if any communion or fellow-*

ship of the Spirit fulfill yee my ioy. So heere, if any fellowship or communion betweene vs, then fulfill my request, and as thou wouldst receiue mee, receiue him. The reason then stands thus. If we haue communion and fellowship together in all things, then receiue him : but wee haue such a fellowship : therefore receiue him, which conclusion is farther illustrated, by the manner how hee would haue him be receiued, *As my selfe.* In which reason two things may bee considered, 1 The force. 2 The ground of it.

Doct.

1 The force of it. And that teaches thus much. That the communion which is betweene Saints, should make vs respect the Saints. So much implies the force of this argument, for PAUL reasons from the communion that is betweene them, that he ought to regard his request. This argument hath a kinde of adiuring force with it : for either doe the duties of this communion ; or, in effect, thou deniest this communion. So *Phil. 2. 1. 2. If any fellowship fulfill my ioy, that yee be like minded. &c.* As if hee had sayd, you professe a communion and fellowship amongst you, I adiure you by this fellowship which you professe, to performe these duties of loue and peace. ABRAHAMs argument to LOT butts much vpon this. *Gen. 13. 8. Let there be no strife betweene mee and thee, for wee are brethren.* That communion which is betweene Saints should make them faithfull in the performance of all duties, that belong to their fellow-Saints. *If thou count me a partner.* There is a partnership betweene Christians, they are fellow-

low-partners. One partner will not wrong another, will not hinder another, one partner will further and helpe another, loue and make much of another. Let there be no strife betweene vs, no want of loue and duty betweene vs, for wee are fellow-partners. This language and this practise doth this communion teach.

2 The gound of this reason: and it implies thus much:

That there is a communion, a fellowship, a partnership betweene Christians, by vertue whereof they may be sayd to haue all things common. There is a double fellowship in which Christians are interested, a *fellowship* with GOD in CHRIST, a *fellowship* among themselues, both ioyned together, 1 Ioh. 1.3. *That which wee haue seene and heard, declare wee vnto you, that yee may haue also fellowship with vs, and that our fellowship also may bee with the Father, and with his Sonne Iesus Christ.* And indeede the communion of Saints flowes from the communion with CHRIST. Hence those titles of fellowship in Scripture so often: in this short Epistle, wee haue vers. 1. *Fellow-labourer.* vers. 2. *Fellow-souldier.* vers. 23. *Fellow-prisoner*; and in this verse a *fellow-partner*. And Galat. 2.9. *the right hand of fellowship.* For the vnderstanding of this poynt, two things may be considered.

1. Wherein, or in what particulars this partnership and communion stands.

2. What be the ligaments or bonds thereof.

1. The things in which it consists are set downe by

Doct.

*The partnership
of Christians,
and in what it
stands.*

by PAUL, 1 Cor. 3. 21. *All things are yours* : In all things haue the Saints a communion; more particularly in these things consists their partnership.

1. They haue one *common* Father. *Ephes. 4. One God and father of vs all.* Hence our Sauiour teaching vs to pray, teacheth vs to say, *Our father*, not my father which art in heauen, euen in the first word of that prayer, putting vs in minde of our communion. And heerein this partnership exceedes all earthly ones, which though they make other things common to such as are ioyned in partnership, yet cannot their partnership make them haue one common father. It may make them neere friends, it cannot make them brethren, as this Christian partnership doth, which makes vs all brethren of one father, *Iob. 20. 17. I ascend to my father, and to your father, to my God, and to your God.* Hence these two ioyned together, *Ephes. 2. 12. to be aliens from the Common-wealth of Israel, and to bee without God in the world.* But when once we come to haue fellowship in one and the same *Common-wealth* of the Communion of Saints, then *thorough Christ wee haue access by one spirit vnto the father*, euen vnto one and the same father.

2. They haue one *common* mother, the Church : *Gal. 4. 26. Ierusalem which is aboue is free, which is the mother of vs all.* So are they fellow-brethren, both by fathers and mothers side. Firly therefore are these two articles ioyned together : I beleue in the holy Catholique Church, the Communion of Saints. By vertue of the Communion of Saints, wee

wee challenge a freedome in that holy incorporation.

3. They haue one common elder brother IESVS CHRIST, *Heb. 2. 11.* For which cause he is not ashamed to call them brethren. This Communion stands not onely in a brotherhood among themselues, but in a common brotherhood betweene CHRIST and the faithfull. As the head is not onely the head of the shoulders, but of the feet, of the leggs, and all other parts of the body: They haue all one cōmon head.

4. They haue all one *common* inheritance. So that this partnership and fellowship doth not onely make them brothers, but heerein it goes further: for many brethren haue common parents, a common elder brother, but not the inheritance common, their common elder brother makes that proper and peculiar to himselfe. But heere there is a communion in the inheritance, it being alike common to euery one. Hence the faithfull are called *fellow-heires*, *Ephes. 3. 6.* and *Fellow-citizens* with the Saints, and of the household of God, *Ephes. 2. 19.* And JOHN writes himselfe a brother of the Churches, and a *companion*, or *co-partner*, [*συνοικιστής*] in the Kingdome of IESVS CHRIST, *Apoc. 1. 9.* Hence in CHRIST, neither bond nor free, &c. but hee hath made vs all Kings and Preists to God his father. *Apoc. 1. 6.* Hence IVDÉ calls it the *Common saluation*, *Iude 3.* The Saints of God haue all communion in one and the same saluation and Kingdome of God. So PETER speaks of himselfe, *a witnesse and a partaker* (*μετέωρος*) of glory, *1 Pet. 3. 1.*

5. They

5. They haue all one *common* profession of the same faith. Therefore howeuer faith, in regard of the beleeuers application, is proper and particular, yet in regard of the profession thereof, it is called the *common faith*. *Tit. 1. 4. To Titus mine owne sonne after the common faith.* This is that fellowship PAVL mentions, *Philip. 1. 5. your fellowship in the Gospell.* Their fellowship stood as in other things, so in the common beleeuing, receiuing and professing the Gospell. Thus are they fellow-beleeuers, and fellow-professours.

6. They haue all the same ordinances of Gods worship in *common*, and haue a ioynt fellowship and communion in the vse and exercise of them, fellow-hearers of the same Word and Gospell. Hence that phrase of *the fellowship of the Mystery*, *Ephes. 3. 9.* fellow-partners, and fellow-partakers of the same Sacraments. Hence the Supper called the *Communion*. *The cup of blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ?* *1 Cor. 10. 16* and see the reason, *vers. 17. for we being many are one bread, and one body: for wee are all partakers of that one bread.* The Ministers and their Ministry is not their owne, nor any mans peculiar goods, but the common goods of the Saints, in which they are all fellow-partners. It was a misse in the *Corinthians*, when they sayd, *I am Pauls, and I am Apollos, I am Cephas,* *1 Cor. 1.* they are as farre awry, that say PAVL is mine, APOLLOS mine, CEPHAS mine, *for all things are yours, whether Paul,*
or

or Apollos, or Cephas, &c. all are yours, and you are Christs, and Christ is Gods. There are but three Lords of all things, GOD, CHRIST, and the Saints, and these subordinate each to other. So then PAUL, and APOLLOS, and the Ministers, and Ministry of the Gospell, the Word and Sacraments, are the common goods of the whole Church, in which all the Saints are fellow-partners.

7. They haue the prayers each of other in *common*. Therefore our Sauour teaches vs to pray, *Our father: Giue vs this day our daily bread, forgive vs our trespasses*. Teaching vs an exercise of this fellowship in prayer: we are bound to pray for others, therefore others haue a partnership in our prayers. Heerein is the poorest and meanest Saint of God happy, that as he hath the benefit of Christs intercession in heauen, so hath he also the benefit of the prayers of all Gods Saints on earth.

8. They haue the graces and gifts each of other in *common*. In Grace there is not this *meum* and *tuum*: we haue no grace, but by vertue of this communion wee are bound to communicate it, and to make it common to others: what gifts wee receiue, others haue a right in them, 2 Cor. 1. 11. *the gift bestowed on us for many*. As once of goods, Acts 4. 32. so euer of grace, none must say of the grace hee possesses, that it is his owne. Conduits are not any ones proper goods, but are common to the whole towne. And PAUL sayes of the *Philippians*, Philip. 1. 7. That they were all partakers, or fellow-partners (*συναντες*) of his grace. All the graces and gifts that any

any haue, they are but the Church-stocke, and part of their treasury, in which the whole Church hath a partnership. Graces who euer is berusted with the keeping of them, are Church-goods, in which all the Saints are fellow-partners.

9. They haue a partnership in their affliction: so that one Christian suffers not without the fellowship of another, as the members of the same body haue all communion in the same greefe. *If one member suffer, all suffer with it, 1 Cor. 12. 26. Remember those that are in bonds, as though yee were bound with them, and them which suffer aduersity, as being your selues of the body.* They haue as well a partnership in the crowne of thornes, as in the crowne of glory, as well in the sufferings, as in the Kingdome of CHRIST, *Reuel. 1. 9. I Iohn who am also your brother and companion, or co-partner in tribulation, and in the Kingdome and patience of Iesus Christ.* This partnership in afflictions stands both in a fellow-feeling, and a fellow-suffering: both are ioyned together, *Heb. 10. 33. 34. Partly whilest yee became companions, or partners (κοινωνοι) with them that were so v-sed.* Now marke wherein they shewed themselves partners with those that were so hardly v-sed in afflictions: *For yee had compassion on mee in my bonds,* there is a fellow-feeling, *and tooke ioyfully the spoyling of your goods,* there is a fellow-suffering. Hence *vers. 23. of this Epistle, calls EPAPHRAS his fellow-prisoner: fellow-prisoner, not in regard of place, but of cause and affection: yea, so neere is this partnership, that in regard of their fellow-feeling each in others*

others crosses, euen they that haue their liberty are notwithstanding fellow-prisoners, inasmuch as they remember those in bonds, as if bound with them.

10. They haue a partnership each in others goods, and in some sense may bee sayd to haue *common* goods. Not that this partnership and communion should bee Anabaptisticall, denying men the propriety of their possessions, as if hedges and ditches could not stand with Christian religion; but such a communion, as denies no man *the right*: but only craues *the use* of mens temporal goods, for the retrething the necessities of the Saints. And in this regard it is that the poore, needing the helpe of our goods, is called the owner of them, *Pro. 3. 27. Withhold not the goods from the owners thereof.* Euen this fellowship and partnership makes the poore Saints owners of our temporall goods, in regard of the use of them: when the poore members of Christ are in want, wee must not say our goods are our owne, because the Communion of Saints binds vs to communicate vnto the necessities of the Saints. And in this sense may we apply that extraordinary fact, to our ordinary communication to the Saints necessities: *Acts 4. 32. And the multitude of them that beleued, were of one heart, and of one soule; neither said any of them, that ought of the things which hee possessed was his owne, but they had all things common.* The waters of a mans well and cisterne may be common for the use of others, but yet the well and the cisterne, let them be thine owne only, and not the strangers with thee, *Prou. 5. 15. 17.* Hence PAULS phrase

of

of the fellowship of the ministring to the Saints, 2 Cor. 8.4. And he commends the Philippians, *for communicating to his affliction*, Phil. 4. 14. And no maruell that their goods are common, when their liues are not their owne, *for we ought to lay downe our liues for the brethren*, 1 Ioh. 3.16.

The second poynt. The ligaments or bonds of this partnership. They are two.

1. The Spirit of CHRIST, which being one in all, must needes binde all in one. The Spirit, as it knits vs all vnto CHRIST, so all of vs one to another. The Spirit of CHRIST communicates it selfe to all the true members of CHRIST, there is but one spirit which rules in all beleeuers, *Ephes. 4. one spirit*. And by *one spirit we are baptized into one body*, 1 Cor. 12. 13. Therefore haue they all communion with themselues, because communion with that one spirit: for looke as it is with the body, in which, though there bee diuers members, yet they haue a fellowship each with other, because they are all informed but by one and the same soule, and because they haue all communion in one forme, so is it here. The spirit is as the forme, which giues being to the body, and so by vertue of this one spirit common to vs all, though we distinct and seuerall persons, yet haue wee communion and partnership each with other.

Hence called the communion of the Holy Ghost. 2 Cor. 13. 13. *The communion of the holy Ghost be with you all*. The communion of the holy Ghost, because he communicates himselfe to vs, and we in and by that

that Spirit, haue mutuall communion and fellowship each with other.

2. The grace of loue, which is as the sinewes and arteries, knitting this body together: therefore called *the band of perfection*, Col. 3.14. And PAUL ioynes these two together, Phil. 2. 1. *If any comfort of loue, if any fellowship of the spirit.* It is sayd, Acts 4.32. That the beleeuers had all things common: now what might be the ground thereof? the beginning of the verse shewes, *They were all of one heart, and of one soule*, In partnership in the world, what is it that makes partners ioyned together, and cleaue together, but the good and hearty affection each bears to other.

That which the Apostle himselfe here inferrs vpon this ground, to make vs respectiue and regardfull of the Saints of God, and all duty to them, as before in the former doctrine.

To labour, to procure and aduance the good one of another. It is against the law of partnership for a man to do all for his own priuate gain & good, but such as are in partnership doe equally procure, and seeke each others gaine, and as they haue a ioyned and common stocke, so they aime at the common good and gaine one of another. This vse the Apostle makes of this poynt, Phil. 2.1.4. *If any fellowship of the spirit, Looke not euery man on his owne things, but euery man also on the things of others.* It is a foule fault which PAUL taxes in the same chapter, ver. 21. That all seeke their owne, and an high commendation, which in the same place hee giues TIMOTHY,

T

that

Vse 1.

Vse 2.

that he naturally cared for their estate. They that are of the *Common-wealth* of Israel, must be no private-wealths men. They are all bound together by the bond of loue, and *loue seekes not her owne things.* Since God hath made vs all fellow-partners, seeke we euery man the good of another ; labour wee to prouoke each other to loue and good workes, to admonish, to instruct, to edifie, to build vp one another in our holy faith. Bee not straight hearted, but communicate thy graces vnto others, let them haue the benefit thereof. Bee not straight handed, but communicate thy goods vnto others, let the necessities of the Saints haue the comfort thereof. What a shame, that one fellow-partner should see another want ? Is thy fellow-partner behinde hand, and playes he not the good husband in his spirituall estate ? Call vpon him, aduise him, help him, and direct him how hee may thriue. Especially doe such Ministers transgresse the lawes of this partnership, who hide their talent in a napkin, and dig it into the earth and returne not the aduantage of it to the common treasury of the Church. Their gifts are not their owne, but they are the common goods of the Church. It is odious to enclose Commons : Church-robbery is sacrilegious and infamous. How can they escape that infamy, that denie Gods Church the benefit and vse of those gifts, God hath giuen them for his Churches sake. Many speake against Impropriations, and iustly ; but the spight is, that in the meane time they marre, or at least wrong a good cause, with their owne guiltinesse. For
while

while they speake against *temporall*, they themselves are guilty of *spirituall Impropriations*, and the world reckons, and not amisse, that the impropriations of Church-graces, is a greater sinne then the impropriation of Church-goods.

This shewes where the right and best good fellowship is to be found. The world wrongs religion, when they accuse it to be an enemy to good fellowship. There is no such good fellowship in the world, as religion teaches Christians; they, as NAZIANZEN termes them, are *Civilians*, the right good fellowes. There is a supposed good fellowship, to which Religion is an enemy indeed, because it is an enemy to this holy fellowship of the Saints.

vse 3.

If we bee fellow-partners, and haue communion & fellowship in all these things, abrenounce we all partnership and fellowship with the *unfruitfull works of darknesse*, and reprove them rather, Ephes. 5. for what fellowship hath *righteousnesse* with *unrighteousnesse*? and what communion, or partnership, hath light with darknesse, 2 Cor. 6. 14. wee cannot bee fellow-partners with Saints and swine, with the members of CHRIST and the members of BELIAL. Wee must breake off, and giue vp partnership with all other companions and companies, now we are once admitted into this holy society. The conclusion of the argument is amplified in those words, *as my selfe*, that is, in regard of truth and sincerity of loue, though not for measure and degree: for Christian loue, though it must be in truth to all the household of faith, yet requires not an equality of affection to

vse 4.

all. All our Sauours Disciples were loued of him heartily and truely, yet IOHN was the speciall beloued Disciple aboue the rest. So that PHILEMON is not required with the same respect and measure of affection, to receiue a seruant, though religious, as an Apostle, but hee entreats him with as true, though not with so great loue, to receiue him as hee would receiue PAUL. And surely, the former partnership requires so much. The same thing which had made PAUL & PHILEMON partners, had also now made PAUL and ONESIMVS partners. And therefore the same partnership that bound PHILEMON to receiue PAUL, bindes him also to receiue ONESIMVS as PAUL, because hee is now admitted into the same society of partnership with them both. Loue me and loue my partner ; one partner receiues another, euen for a partners sake.

Euen the meanest Christian should as well bee surely & heartily regarded, as the greatest. ONESIMVS must be receiued as well as PAUL, nay as PAUL, and loued as well, though not so much as hee. The commandement is, *Thou shalt loue thy neighbour as thy selfe*. If ONESIMVS must bee regarded of PHILEMON, as himselfe, then surely must hee bee receiued as PAUL. And indeede this is a singular good euidence, that we loue men rather for their religion, then religion for the men, when we loue the meanest that are religious. Otherwise, if wee loue great ones, with the neglect of meaner Christians, wee giue the world iust cause to suspect, that we haue the glorious faith of CHRIST IESVS, in respect

Doff.

*The meanest
Christians should
be heartily regarded.*

spect of persons. Hee that loues grace and religion for it selfe, loues it where euer hee findes it, loues it as truly clad in russet, as in veluet, in a poore seru-
uant, as well as in a rich master; *Hee that giues a cup of colde water to a Disciple, in the name of a Disciple, &c.*

The ground then of a mans loue to another, should be his Disciple-ship: where the same ground is, why should there not bee the same affection? Hee that loues one disciple in the name of a Disciple loues all Disciples, seruants as well as masters, Christ should be loued in euery Christian, *Inasmuch as ye haue done it to one of these little ones, yee haue done it to mee. Mat.*

25. All we doe to Christians, should bee done as to CHRIST in them. If PHILEMON loue CHRIST in PAUL, why not in ONESIMVS? The same CHRIST, the attractiue of our loue being in both, why not the same affection and loue to both. Hee that loues CHRIST truly, loues him in any condition, as well in his humiliation, as in his glory. *in the forme of a seruant, Phil. 2. 7. as well as in the forme of God. Phil. 2. 6.* for in both hee is the same CHRIST. Hee therefore that loues not CHRIST in a seruant, loues him not in an Apostle. It is not meere-
ly CHRIST that makes thee loue PAUL, but some o-
ther carnall respect gaines thy affection to him, that canst not, or doest not loue ONESIMVS. If CHRIST had come to the *Jewes* in the goodly beauty and brauery, in the pomp and port of an earthly Potentate, who would not haue receiued him, be-
leeued in him, loued him: but now that hee comes in the forme of a seruant, and not of a King, heere

was the triall, as of their faith, so of their loue. It is ealie to loue CHRIST in the throne, hee loues him truly, that loues him in the manger & the stable; he loues him in the stable, that loues him in the meanest and simplest seruant. How much therefore are they to blame, that admire and magnifie small pittances in great ones, and in the meane time ouer-look great graces in meaner persons: as if men rather gaue grace to religion, then religion grace to them. This is to haue mens persons in admiration, which I VDE condemnes, and not their graces.

VER. 18. *If hee hath wronged thee or owes thee ought, put that on mine account.*

19. *I Paul haue written it with mine owne hand, I will repay it: albeit I doe not say to thee, how thou owest vnto mee euen thine owne selfe besides.*

THese words are a preuention of an obiection, that PHILEMON might make against the former reason on this manner. How shall I receiue againe such an one as hee, that hath so deeply wronged me and mine estate, by pilfering and purloyning away my goods. It were too much fauour, now that I know and heare where hee is, to forbear him, and not to bring him to shame and punishment. If for thy sake I ouercome my selfe, so farre as to remit reuenge, may not that suffice, must I also receiue him, and that with loue, who hath thus weakned mine estate, and wasted my substance. *Ans.* Let not

not that dammage thou hast sustained, be one whit preiudiciall to my suit, I confesse hee hath wronged thee, and hurt thine estate; but rather then that shall stand in the way, I will engage my selfe to thee, to see that discharged, make it my debt, and put it vpon mine account. I passe my word to thee, to see it payd. An honest mans word is as good as his bond, how much more an Apottles word. If thou wilt not take my word, as I make no question but thou wilt, then for thy better assurance and security, loe heere a bill of mine hand, to see the debt answered, *I Paul haue written it with mine owne hand, I will repay it.* Yet I must needs adde one thing further, that I thinke thou wilt not bee so strict to vrge mee with the payment thereof, neither hast thou any great reason so to doe: for if thou but seriously considerest, and callest vp thine accounts, thou shalt finde that I am before hand with thee, and that thou art indebted to mee a farre greater matter then this comes to. So that in these words thus vnfolded, here are three things.

1. An acknowledgement of the wrong done to PHILEMON by ONESIMVS, and of a debt due to him.

2. An vndertaking of the debt, and a couenant of satisfaction by, and from PAUL.

3. But yet with a Reuocation, and bringing of the businesse into the court of conscience

1. The acknowledgement is in those words, *If hee hath wronged thee, or owes thee ought,* that is, I grant hee hath wronged thee, bee it confessed. In

which acknowledgement, note the termes in which he acknowledges it, If he hath wronged, If he owes, not, If he hath stolne, rather vsing the name of *Injury* then *Theft*.

Post.
Mildnesse to be
used in naming
sins of the
penitent.

The faults of repenting sinners should not be rehearsed and repeated, but with mollifying and mitigating termes. PAUL knowes not how to call ONE-SIMVS a theefe or a runnigate, now hee is humbled for his sinne, and become a new man. If the man be new, why should the old names of his sinnes remaine, and be cast in his teeth? In a mans conuersion olde things are passed away, and all things are become new. A new life and a new course should not be disgraced, nor discouraged with the odious rehearalls of a mans olde sinnes. Their sinnes that haue repented, should not bee rehearsed at all, but when there is some necessary cause; yea, and euen then without all rigidity and harshnesse of broad language, and in such easie and gentle phrase, as it may appeare, that wee are vnwilling but to remember what is past. Indeeede, the repenting sinner himselfe, speaking of his sinnes, especially in his confessions to God, thinkes he cannot haue termes odious enough, wherewithall to aggrauate his offences, he speakes of them in the broadest and fowlest manner he can: but yet when hee hath repented and testified the same, we must auoyd the harshnesse, and speak of them in the calmest manner we can. PAUL confesses of himselfe more then LVK reports of him, *I was a blasphemour & a persecuter.* 1 Tim. 1. 13. LVK reports of him *Acts 9.* that hee breathed out threatenings,

nings, but not that hee breathed out blasphemies. If God haue remitted, why should we retain? why should not we pardon where hee doth? How doth it appeare that wee pardon, when wee speake with the hardest and roughest, of an offendor. How gently doth the Scripture speake of DAVIDS fowle fact after his repentance, He was a man after Gods owne heart in all things, *saue in the matter of Uriah*, 1 King. 15. 5. both forgetting many offences, and speaking of that grosse one with an easie phrase, *saue in the matter of Uriah*, not *saue in the murder of Uriah*; It is good in the praises of our brethren, to giue them the full of their desert, but in their falls vpon their repentance, to bee compassionate and gentle. But we are most commonly of a cleane contrary disposition; In praises we haue our diminuent and extenuating termes; in offences, yea after repentance, wee haue the gift of amplification. To speake easily in a mans praises, as it argues enuy; so to speak harshly of a repencers offences, argues rigor and severity. How many of vs haue the elder brothers euill eye and euill tongue, Luk. 15. 15. The Prodigalls father, after his sons repentance, neither tels him of ryoting, nor whoring; but onely this, *This my son was dead, and is aline; he was lost, and is found.* How easily and like a father speakes hee of his sonnes grosse misdemeanours? But how speaks the elder brother? surely broadly enough, and not like a brother: foras hee can neither brooke to call him brother, but *this thy sonne*, so neither spares hee to speake plainely, and with the most odious aggrauating

uating termes, *But when this thy sonne was come,* which hath deuoured thy liuing with harlots, &c. Hee broadly charges him with ryot, and whoredome at once. But Christian moderation teaches more milde language and carriage towards poore penitent sinners. It is good to turne this vindictiue edge vpon our owne sinnes, and to set them out to the full in our confessions. If this sharp edge were more vsed against our owne sinnes, other mens should finde and feele it farre more blunt. But because the backe edge is toward our selues, therefore is the sharp edge against others.

Do. 7. 2.

*Communion of
Saints makes
not a communi-
ty of goods.*

If hee owes thee ought : PAVL then acknowledges that ONE SIMVS was indebted to PHILEMON, by reason of that wrong done him. The Communion of Saints then makes not an absolute community of goods. For were the right of mens goods common, ONE SIMVS now being become a Christian, was vpon those tearmes to haue beene forgien the debt, and PAVL needed not to haue beene ouer officious, in taking the debt vpon himselfe. That community of the Anabaptists, takes away the distinction of borrower and lender, of debitour and creditor. Though, as before wee sayd, the Saints haue all things common, yet this communion preiudices not their priuate rights and possessions. Priuate possessions will stand with the Saints Communion. Else from this Community might ONE SIMVS, or PAVL for him, haue pleaded an *immunity* both from restitution and punishment. If IOHN BAPTIST had beene an Anabaptist, he would both haue condemned

ned the souldiers for their callings, and haue commended, or at least not haue condemned them for their courses. *Luk. 3. 14.* For what wrong or violence is it for a man to take that, to which hee hath as good a right as another? If goods be common, he does another no violence, that takes his goods. And to what end doth the Apostle euery where so stirre vp men to the duty of Almes, if hee allowed this community, in which euery man might be his own caruer, & releue himselfe as his need was. There is no place for almes, where all are ioynt and equall owners. Our Sauour teaches to pray for *our daily bread*, and PAUL enioynes men to eat their *owne bread*, *2 Theff. 3. 12.* If wee may haue bread of our owne, why not all other things of our owne. Indeede the Apostle wilhes vs so *to buy, as though wee possessed not, and to vse this world, as though wee used it not*, *1 Cor. 7. 30. 31.* But hee doth no more forbid possessions in the world, then the vse of the world. If not lawfull to possesse, then not lawfull to vse the world; and if lawfull to vse, then lawfull to possesse. The Apostle forbids not possessing in, but being possessed of the world, *It remaines, that they that haue wiues be as they that haue none*, saith the Apostle in the same place. Now doth hee (thinke wee) thereby giue liberty to vncleannesse, and prostitute other mens wiues by a *Nicolaitan* community? No thing lesse, for vers. 2. of the same chapter, hee enioynes *euery man to haue his owne wife, and euery woman to haue her owne husband*. He therefore no more allowes community of goods, then of wiues. The drift

drift of that place sutes with that parable, wherein one pleads hee had bought a farme, when his farme had bought him : another, that hee had married a wife, when his wife had married him, and teaches not a community, but an holy kinde of neglect of all earthly things, and to haue our conuersion in heauen, while wee liue heere on earth.

2. The vndertaking of the debt. That is in these words, *Put that on mine account, I Paul haue written it with mine owne hand, I will repay it.* He vndertakes it by giuing him a bill of his hand. If there were no remedy, but satisfaction must be made, though yet hee hoped for a remission, then hee vndertakes for him, hee will bee his surety, and make the debt his owne.

Doct. 1.
Suretyship law-
f. 2, but with
cautions.

It is not vnlawfull for one man to become surety for another. It is a worke of mercy, and a worke which not onely may be done, but sometimes must be done. So IVDAH became surety to his father for BENIAMIN *Gen. 43. 9. I will bee surety for him, of mine hand shalt thou require him.* So the good Samaritan vndertooke, and became surety for the wounded man. *Luk. 10. 35.* And *Heb. 7. 22.* CHRIST became our *Surety*. Had it beene vnlawfull, though PAUL hoped for remission, yet would he haue abstained from all appearance of euill, and would not haue engaged himselfe for ONESIMVS. It is a poynt indeed, in which men may miscarry on both hands, both by an ouer great forwardnesse to wrong themselves, and an ouer great backwardnesse in helping others. Heere therefore wee must remember
some

some cautions in the practise of this poynt. For true charity is alwayes guided by the wisdom of God to walke betweene credulity and suspition, so as neither to wrong a mans selfe, nor yet others in the neglect of any duty of loue. The cautions to be obserued therefore, are in regard

1. Of the person for whom we are bound.
2. Of the person to whom we are bound.
3. Of the person himselfe that is bound, and becomes surety.

1. For the person for whom we are sureties : we must be sure he be no stranger to vs. *Pro. 11.15. Hee that becomes surety for a stranger, shall be sore broken; but he that hates suretiship, namely rash suretiship for strangers, is sure. Pro. 20. 16. Take his garment that is surety for a stranger.* Therefore is it worth our nothing, to see how *SALOMON* ioynes those two verses together, *Pro. 27. 12. 13. a prudent man sees euen the plague and danger of rash suretiship, and hides himselfe by a wise refusall, whereas going on rashly, are punished with the losse of their garments and goods. It is therefore requisite heere to remember these cautions.*

1. That wee know him : that hee bee not a stranger, in regard of our knowledge of his person : for though hee may bee one happily, for whom a man may safely vndertake, yet is it neither wisdom nor discretion for a man, to be so ouer officious, to be bound for he knowes not whom.

2. That we know his condition, meanes and ability, whether his sufficiency bee such as may free and

and secure a man from such snares and nets, as suretiship brings commonly with it.

3. That we know him to be one religious, of the houthold of faith, that makes conscience of his dealings, one whose fidelity and integrity may plead for him. A mans neighbour must bee a *stranger* in this case, if so bee hee bee a *stranger* from the Common-wealth of *Israel*. It were no strange thing if such an one should giue thee the slip, and leaue thee in the lurch. It were strange, being a stranger, if hee should deale otherwise.

4. That wee know the reason and cause of his neede of our suretiship. If his necessities haue been brought vpon him by the immediate hand of GOD, for the causes of GOD, and the Church, without his owne carelesnesse, negligence in his calling, or vaine wasting of his substance, then heere is place for this duty, some other things following being answerable: otherwise, if intemperancy, negligence, haue beene the causes, then let the same hand bring him out, that brought him into debt.

2. For the person to whom wee are bound and become surety. Surely, it were to bee wished, that so neere as could bee, he might not also bee a *stranger*, which SALOMON seemes to caution, *Prou. 6. 1. for thy neighbour, to a stranger*. For howsoeuer the surety is so to make his account, that be the creditor what he will bee, good or bad, that hee is to see the debt payd, yet it is a great deale better to fall into the hands of a PHILEMON, then of NABAL, of a religious then a rigorous person. It being alwayes to be presumed,

presumed that the conscience of the same commandment, which made the one vpon good grounds to become surety, will also mooue the other vpon the same grounds to shew pittie, either in remitting part of the debt, or at least in forbearing the rigorous exaction of the whole at once, and in giuing the longer day of payment. For surely, so much doth that speech seeme to import. *Prou. 20. 16. Take his garment that is surety for a stranger,* that is, if a man bee so silly and so rash, to bee a surety for one hee knowes not, or knowes to be a vile person, and that by vile courses hath brought himselfe into necessity neuer spare such an one, let him abide the smart of it, and learne to pledge honest men. Therefore it followes on the contrary, Take not his garment that is surety for one that is no stranger; but vpon iust and lawfull grounds, in pittie and commiseration of a poore Saint, became his surety. Take not his garment, doe not exact the full: but beare thou part of the burden, and help thou also to releue that poore man for whom the other is become surety.

3. For a mans selfe that is to become surety. First, be not ouer hasty to thrust thy selfe in, be not to forward to offer thy selfe, *Prou. 17. 18. A man voyd of understanding strikes hands, and becomes surety before his friend,* that is, before his friend desires and seekes for it. Heerein is more haile then good speed. Secondly, when thou vndertakest, and becommest surety for another, let it bee for no more then thou art willing and well able to part withall. A man is not bound to plucke a thorne out of another mans

mans foot, to put it into his owne; Thou must loue thy neighbor as thy self, but not better then thy self, to raise him with thine owne ruine. Euery lurer that vndertakes for another, makes the debt his owne, and hee stands in conscience charged withall. This is cleere Gen. 44. 32. 33. *Doublelesse thy seruant became surety for the childe to my father, and sayd, If I bring him not vnto thee againe, then will I beare the blame vnto my father for cuer. Now therefore I pray thee, let thy seruant bide for the childe, as a seruant to my Lord, and let the childe goe vp with his brethren.* This would bee well thought vpon, by such as are sureties, before they become bound. Now then consider, what is the summe, tell it out in ready money, and looke well on it, and bethinke thy selfe whether thou art able to part with it, whether will it not breake thy backe, cracke thine estate, vndoe thy children, and make thy life vncomfortable. If it will, then *Bee not thou of them that touch the hand, nor among them that are surety for debts; If thou hast nothing to pay, why causest thou that he should take thy bed from vnder thee? Prou. 22. 27.* No law requires that a man should lie in the streets, to let another lie in his bed. Therefore in this case, whatsoeuer and how good soeuer the grounds may bee, yet keepe out of of the snare. Rather giue what thou art able out of thine estate, presently to releue his wants, then so to cracke thine estate, as to come into want and misery thy selfe.

It is lawfull and iust, in ciuill contracts and commerce, to giue and to take mutuall and formall assurance.

rance. It is no breach of the bond of charity, to aske, demand, and take bonds and obligatory bills, for the assurance of a mans owne. Persons to whom wee lend being subiect to mortality, if the Lord should take them away before the time that the debt is due, how will it appeare that it was due, and how shall a man come by his owne againe. Bonds, writings, and instruments of that kinde haue euer beene in vse among the people of GOD, *1er. 32. 9. 10. 11. 12.* and *Luk. 16. 5. 6. 7.* A necessary course to preserve charity and peace.

The third poynr, the Reuocation. *Albeit I doe not say to thee, that thou owest vnto me euen thine owne [selfe besides.]* In which words hee secretly and modestly intimates vnto PHILEMON, what great things hee had done for him in his conuersion, so great as made PHILEMON a debtor, not onely of his goods, but of himselfe.

Learn from the Apostles example, with what modesty wee should mention that which makes for our owne praise. PAVL doth not in open words glory, that he hath beene the meanes and instrument of his conuersion, that he may thanke him for bringing him both to the knowledge & hope of a better life, but only secretly, & so modestly glances at it. So great is the difference between an Apostolical and a Thraionicall spirit. Such is the modesty of selfe-denying religion, that it loues not to speake of his owne deeds, much lesse to vaunt of them, and when vpon iust cause it is forced thereunto, yet it is either onely with glancing intimations, and with couert

V

termes,

Doct.

*Modesty must
be vsed in men-
tioning our own
praises.*

termes, or else in the person of another. 2 Cor. 12. 2.5. *I knew a man, &c. of such an one will I glory of my selfe I will not glory.* And yet was hee the man of whom he might glory. Or else with some checkes and abasements. Hence that so frequent parenthesis, *I speake as a foole.* 2 Cor. 11. *Let another mans mouth praise thee, and not thine owne.* Prou 27.2. Yea, an humble heart loues not to heare it's owne praise out of anothers mouth, much lesse to speake it with it's owne. MARY trembled, or was troubled at the saying of the Angell, wherein thee was magnified. Luk. 1.29. Good hearts sucke not in their own praises with a bibbing eare, neither flatter themselues when flattered by others, neither suffer themselues like pitchers to be held by the eares, much lesse doe they make their owne mouths the trumpets to sound forth their owne acts, nor their own tongues their pensills to paint forth their own deeds. Heerein appeared the modest spirit of SAMSON after that honourable & renowned action, in the slaughter of the Lyon: the text notes his modesty, *Iudg. 14.6. That he told neither his father nor his mother what hee had done.* If he kept it close from them at home, how much more from others. Had some proud spirit done but halfe so much, SAMSONs Lyon roared not lowder, then they would haue vaunted of the fact, and HERCVLES-like would haue walked vp and downe in the Lyons skinne, to giue the world notice of their puissance. MATTHEWES modesty is a so worth the noting, in the penning of the history of his owne entertainment hee gaue CHRIST.

LUKE reporting that history, sayes of him, *Luk. 5. 29.* That hee made CHRIST a *great feast* in his owne house. But MATTHEW mentions neither *great* nor *feast*, nor his *owne house* : but onely this, *As Iesus sate at meat in the house. Matth. 9. 10.* That a man would imagine it as soone to haue beene in another mans, as in MATTHEWES house ; neither by his words can any gather, that hee so much as feasted CHRIST, much lesse that hee made a great feast. Often doe holy writers put that vpon record, which may seeme to blemish them in plaine and cleere manner, if they report what makes for their praise, it is done couertly and closely, as IOHN writing of himselfe, speakes as of another. *Ioh. 13. 23.* *That there was leaning on Iesus bosome, one of his Disciples whom Iesus loued.* They that loue not to hide their sinnes, yet loue to hide their owne praises. This fauours not of a carnall spirit. A carnall spirit is a boasting and a vaunting spirit, that loues both to heare and tell what seemes to make for it's owne praise and honor. Such a spirit was NEBUCHADNEZZARS. *Dan. 4.* *Is not this great Babel, that I haue built for the house of the kingdome, by the might of my power, and for the honour of my Maieslie.* Base worne, how like a God ? yea, the King of *Tyrus* dares take the name of God, and vaunt of his owne great wisdom and vnderstanding, whereby he hath gotten his riches, *Ezek. 28.* The Pharisee cannot pray, but he must tell GOD of his great works, *Luk. 18.* He cannot giue almes, but he must haue a trumpet to tell men, *Matth. 6.* *Most men will proclaim*

euery one his owne goodnesse, but a faithfull man who can finde ? Prou. 20. 6. If they that proclaime their owne goodnesse were faithfull, where might they not be found, a man might finde the Pharisee to bee faithfull by his trumpet. Learne wee then this humble modesty of the Apostle, we lose our praise while vaine gloriously we seeke it, and GOD seekes it whilst we in humility seeke it not. *Ioh. 8. 50. I seeke not mine owne glory, there is one that seeketh and iudgeth.* As on the contrary, if wee seeke our owne glory, there is one that seeth and iudgeth.

Do. 7. 2.
The deepe en-
gagement of
people to their
Ministers.

See how deeply people stand indebted to their Ministers. The benefit that doth accrue from a faithfull Ministry, is more then can bee recompensed with all a mans substance. See who are the greatest creditors, and the greatest debtors that are. *Thou owest vnto me euen thy selfe.* People owe not onely their goods, *Gal. 6. 6.* but euen themselues. How many are there, whose righteousness comes short of the righteousness of the Pharisees, *I pay tithes of all that I possesse, Luk. 18. 12.* Many pay the tithes not of all they possesse, as being afraid happily of being Pharisicall, though *PAVLS* precept enioyne no lesse, *Gal. 6. 6.* but onely think they owe the tith of goods legally tithable, and paying those (though no better then those *Iewes, Malac. 3. 8.*) how richly think they that they haue discharged their debt due to their Ministers. But bee it, that thou indeede doest faithfully discharge the debt of maintenance, and art not therein wanting ; yet one thing is yet wanting, *Thou owest euen thine owne selfe, Thou art still in debt.*

Therefore

Therefore the *Galatians* would haue plucked out their eyes, to haue done *PAVL* good. *Gal.* 4. 15. And no maruell : good reason that men should owe themselves to those, who spend euen themselves for them. *And I will gladly spend, and bee spent for you,* 2 *Cor.* 12. 15. And so deare are people to their carefull pastours, that they could bee content not onely to spend their paines and bodies in preaching, but if it were possible euen to deale their very soule vnto them, 1 *Thess.* 2. 7. 8. *So being affectionately desirous of you, we were willing to haue imparted vnto you, not the Gospell of God onely, but also our owne soules, because yee were deare vnto vs.* Is it not reason, that so much should be owing as was lent. If they lend & spend so much, no maruell if peoples debt bee so great. Nay, yet more, Ministers doe not onely giue themselves vnto, and spend themselves for their people, thereby engaging them to the debt of themselves, but euen doe giue people themselves vnto themselves. We say of mad men, *They are not themselves,* and being recouered, *they are come to themselves.* So may it bee sayd of persons vnconuerted, that they are not themselves, they are both out of their way, and out of their wits, and therefore of the repenting Prodigall it is sayd, *Luk.* 15. 17. *And when hee came to himselfe.* Now what brings men to themselves, but the ministry of the word which brings men to repentance. If then Ministers bring men to be themselves, good reason that men should owe euen themselves vnto them.

If the debt so great, the more shame for people,

the performance and payment is so poore. If thou oweſt thy ſelfe, then much more thy goods. The body is better then rayment, a mans ſelfe greater and better then all his outward goods. If then thou owe the greater, why doeſt thou withhold the leſſer. The acknowledgement of the greater debt, is in the payment of the leſſer: *I ſeeken not yours, but you.* 2 Cor. 12. 14. but yet Miniſters ſhould finde both *vs* and *ours*, *vs* in our obedience, *ours* in our recompence. The *Galatians* that would, if it had beene poſſible haue plucked out their eyes for *PAVL*, would neuer haue ſtucke to haue pluckt out their purſes to doe him good. Neuer thinke that they will plucke out their eyes for their Miniſters, that will not ſo much as open their eyes to looke compaſſionately vpon their neceſſities. They haue great cauſe to ſuſpect that the Miniſtry hath not wrought vpon their hearts, who acknowledge not the debt of their perſons; they acknowledge not that, that being taught, make not him that teaches partaker in all their goods.

Doct. 3.
Mercy to be
uſed in exact-
ing of debts.

The drift of this Reuocation being a full remiſſion on *PHILEMONS* part to *ONESIMVS*, teaches mercy in exacting debts, where no ability of payment. If *ONESIMVS* had been able to haue reſtored, or repaid, or repaired the loſſe & dammage his maſter ſuſtained by him, *PAVL* would not haue thus pleaded for remiſſion, and offered himſelfe a ſurety for the payment. Euen the conſcience of Gods dealing with *vs*, ſhould as well teach *vs* moderation to our poore brethren, in forgiuing their debts,

debts, or forbearing at least, as well as in forgiuing offences. How many mercilesse creditors are there, that take the poore debtours by the throat, with rigid arrest, *Pay mee that thou owest mee*, and hath no more mercy to forbear, then the debtour hath ability to pay. It would goe hard with thee, if the Lord should imprison thee till thou hadst payd the vtmost farthing. *Bee yee mercifull, as your heavenly father is mercifull.* *Luk. 6. 36.* Euen thy pecuniary debts, are but penny-debts to those talents which hee hath pardoned thee. It is indeede a Parable which we finde, *Luk. 7. 41. 42.* but yet that creditors fact should bee exemplary, who when his creditors had nothing to pay, he forgave them both. If mortgages, in cases of extreame necessity, ought to bee released, as we haue a cleare case, *Neh. 5. 3. 11.* then much more ought rigorous exaction of debts to be forborne,

VERS. 20. *Yea, brother, let me haue ioy of thee, or let mee enioy this fruit from thee, in the Lord: refresh my bowells in the Lord.*

THIS verse containes a most emphaticall repetition of his former petition, with the strength of a new argument thus. That which will reioyce & refresh mine heart, thou oughtest to doe: but this the receiuing and remitting of PHILEMON will doe. Therefore oughtest thou to doe it. Which reason being full of holy passion, may bee more largely thus amplified. Howbeit, as an Apostle & a father,

I might enioyne thee as a sonne, yet as a brother I doe entreat thee, doe this for mee as thou tendrest my comfort and ioy in thee : doe this refreshment to mee, an aged and toyled prisoner of CHRIST IESVS, euen for his sake I beg it, refresh my bowels in the Lord.

Doct.

*Christians
should aime at
refreshing the
bowels each of
other.*

Christians should be carefull to do those things, which might reioyce the hearts each of other : from this ground doth PAUL vrgē PHILEMON to this duty of receiuing ONESIMVS. So euery member of the same body not onely reioices at the good of his fellow-member, but aimes at that which may be for the comfort of his fellow-member. It is vnnaturall for one member to vex and greeue another. GOD threatned the Israelites for sparing the Canaanites, that they should be pricks & thorns in their sides. It better becoms Canaanites to be thorns to Israelites, then Israelites to be thornes in each others sides. *In the world yee shall haue affliction, Ioh. 16. 33.* yea, and from the world shall wee haue sorrow, but from the Saints of GOD should wee haue refreshment and reioicing. They shall haue cause of sorrow enough from the worlds malignity, the rather therefore should euery one study how to asswage those sorrowes, by ministring mutuall comforts each to other. It is a great ioy to one Christian, to see another religious, *2 Ioh. 4. 3 Ioh. 3. 4.* It is a great ioy to one Christian, to see another zealous and forward in the seruice of GOD, *Psal. 122. 1. I reioiced when they sayd, Let vs goe up to the house of the Lord.* It is a great ioy to one Christian, to see another forward in the
workes

workes of bounty to Gods house, 1 Chron. 29. 9. *The people reioyced when they offered willingly, and David the King also reioyced with great ioy.* It is a great ioy not onely to the Angells in heauen, Luk. 15. but euen to the fellow-members on earth, when wee turne from any sinne by repentance, 2 Cor. 7. 9. It is great ioy to good hearts, to see others orderly and constant in holy seruices, Coloss. 2. 5. *reioycing and beholding your order, and the stedfastnesse of your faith in Christ.* To all these particulars are we bound, therefore because we are bound to reioyce, not only our owne, but the hearts of all Gods people. Heere particularly it binde people to obey those that haue the ouersight of them, *that they may doe it with ioy, and not with greefe.* Heb. 13. 17. It binde children to be wise and gracious, *For the father of the righteous shall greatly reioyce, and hee that begets a wise child shall haue ioy of him.* Prou. 23. 24. and *my sonne, if thine heart be wise, mine heart shall reioyce, euen mine.* Prou. 23. 15. Thus should children doe that which might reioyce the hearts of their parents, people that which might the hearts of their Ministers, and one Christian that which might reioyce another.

But farre are they from this, that rather Minister cause of greefe, both to all in generall, and especially to such to whom neerer bonds haue obliged them. How many by their coldnesse, deadnesse, inordinate and scandalous walking doe greeue the hearts of Gods people. That complaint of EZEKIEL against the false Prophets of his time, Ezek. 13. 22. *That they made the hearts of the righteous sad,*
may

rse.

may be truly taken vp against many priuate people, who by forsaking their first loue, and returning to their first sins, and by carelesse & vnconscionable courses, causing the Gospell to bee euill spoken of, doe greue and make sad the hearts of all good people. Wee must not greue the good spirit of **GOD**, *Ephes. 4. 30.* wee greue him not onely then, when we greue him in our selues, but when we greue others in whom the spirit of **GOD** is, & so are greeuers of the spirit, when we greue the spirits of the righteous. Might but this one thing bee thought vpon, it would be a good stay in time of temptation. Am not I bound to refresh the bowells of **GODS** Saints, and shall I pierce their bowells? Am I not bound to reioyce their hearts, and shall I now giue my selfe liberty in these follies, which will sad their soules? If thou regardest not thine owne peace, yet regard their ioy. Or if thou wilt not reioyce, yet doe not greue them, or if thou wilt not ioy them, ioy not theirs, and thine owne enemies. They were wicked ones that greued the hart of **DAVID**, *Psa. 119. 158.* *I beheld the transgressions, and was greued because they kept not thy word.* It best becomes such persons to greue **GODS** Saints. No lesse culpable in this kinde are many people in the sadding of the Pastors heart, not onely by their non-proficiency and vnfruitfulnesse, but by their obstinacies, and crosse carriages, when on set purpose they will doe such things as they know will greue their Ministers. **PAVL** glories of his *Thessalonians*, that they were the crowne of his reioicing, *1 Thess. 3. 19.* these are also crownes,

crownes, not of reioycing, but crownes of thornes, which peirce the heads, yea the hearts of their faithfull Ministers. PAUL here vrges PHILEMON to do the thing hee requested, because it would reioyce him, these will doe the cleane contrary things to those they required, because they know it will bee matter of greeke and vexation, and take more delight in ripping vp and rending, then in refreshment their Ministers bowels.

Learne what should be the speciall ground of our ioy in others. PAUL desires PHILEMON to gratifie him in this businesse, that he might haue ioy of him in his obedience. Nothing should more ioy our hearts, then the spirituall good of our brethren. But of this before v. 7.

Refresh my bowels.] The same petition in another phrase, *Refresh my bowels*, that is, refresh mee, and doe this kindest to me, howeuer it may also be applied to ONESIMVS as before v. 12. ONESIMVS being his owne bowels, in receiuing ONESIMVS hee shall refresh his bowels. But I rather take the former to be the true sense.

See what great comfort and content Ministers receiue in obedience, and subiection to their doctrine. It is as their meat and drinke. Meats and drinks doe not more refresh, and content the hungry, and thirsty mans bowels, then the obedience of people refreshes the hearts of Gods ministers. Great is the labour of the ministry, full of sore toyle and paines, but yet all the paine is swallowed vp with that ioy peoples obedience yeelds. *My meat is to doe*

my

Do. 7. 2.

Doct.

Peoples obedience, how great a refreshment to Ministers.

my fathers will. Ioh. 4. It is meat and drinke to good hearts, not onely to doe, but also to teach the will of GOD. But when they teach it, and see others thereby brought also to doe it, this goes as a refreshing oyle into their bowells. Me thinks this might somewhat mooue people to yeeld obedience to the Ministry of the word. Many would often seeme to pity vs, and doe acknowledge the toile of this Ministeriall businesse. Dost thou pity the Minister indeede? Doth it pity thee to see his wearinesse, and how his spirits and strength are spent? out of thy pity then *refresh his bowels*. Refresh him with thine obedience. This will reuiue him after all his wearinesse, this will put life, and vigor, and spirits afresh into him againe, when hee shall see his labour well bestowed. The ioy in the successe of their labours fills them with more spirits, then the labours of their body spent. Then is the Ministry a wearisome worke indeede, when after a great deale of sore labour, a man hath no recreation or refreshment; but is more wearied and tyed with the sight of mens hardnesse, then with the hardnesse of the labour. The onely cordiall and sweet refectiue, after the wearisome worke of the Ministry, is the successe of our labours. Why then will men deale thus vnkindely with vs, thus hardly and cruelly with vs, to denie vs our refreshings after our labours? why deale men worse with vs, then ordinary seruants; yea, then their beasts? Thy beast after his day labour, wherewith hee is wearied and tired, hee shall haue his bait and lodging to refresh him, and wilt thou

thou not vsethy Minister as kindly as thy beast? pity his great paines and wearinesse, and recreate and refresh him with thine obedience. Many when they see the labour of the Ministry, would giue ease to the paines therof, with that speech of PETERS to our Sauour in another case, *Matth. 16. Master pittie thy selfe*, what neede you take so great paines? But to let passe that answer giuen to PETER, fitly suiting with their counsell, *Thou saourest not the things that be of God, but those that be of men*, wee desire them to pity and refresh vs by their taking of more profit, and not to bee pitied or refreshed by our owne taking lesse paines. Their profit would ease and refresh vs against all our paines. This was CHRYSOSTOMES refreshment after his paines, *Propterea non sentio docendi laborem auditorum lucro releuatus. Hac enim merces nos reparare potest, & releuare, & alacres promptosque facere, &c.* His auditours gaine so refreshed him, as to take away the sense of all paine in teaching. Their profit was his refection and reparatiues.

Ad pop. h. m. 9.

In the Lord] The Lord indeede is the end and aime of all a Christians actions. That as hee hath all things from the Lord, so he refers all things to the Lord. Hee enioyes GOD in all things, and doth all things in GOD. As hee is nothing, so hee doth nothing out of the Lord. If he reioyce, *hee reioyes in the Lord. Phil. 4. 4.* If hee glories, *hee glories in the Lord, 2 Cor. 10. 17.* he loues in the Lord, *Rom. 16. 8.* His workes of mercy are in the Lord, *Rom. 16. 2.* His workes of curtesie are in the Lord, *Rom. 16. 22.*

Yea,

Yea, he marries in the Lord, 1 Cor. 7. 39. And indeede this is to walke with GOD when wee haue GOD with vs in all our actions : Then is hee with vs, when wee doe all in him, and with reference to him. Otherwise are all carnall mens actions carried. They walke *in the flesh*, in the lusts, in the hardnesse of their hearts, in the vanity of their mindes, in the wayes that seeme good in their owne eyes. Their actions are in the flesh, in the pride, in the vaine glory of their hearts ; yea, often in Sathan, but not in the Lord. We must first bee in the Lord, and the Lord must first be in vs, before wee can doe any thing in him. They which are in the flesh cannot doe any thing in the Lord.

VER. 21. *Having confidence in thine obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say.*

HEere is a secret preuention of an obiection, that might arise in PHILEMONS minde in another kinde, then any of the other weré. PAULS importunity, and often pressing, and earnest vrging of PHILEMON, might happily haue occasioned him to nourish this hard conceit against PAUL, that hee seemed to be suspicious of the truth of his religion, as if he were voyd of the power of it. What needs all this adoe, might happily PHILEMON thinke, what needes so many arguments, such eager pressing, such importunity ? Doe you thinke that I am so hard to be entreated ? Doe you thinke that I haue such

such small sparkes of grace and religion, as that you hope not to preuaile, but as the widdow with the vnrighteous Iudge, by meere importunity, as if nothing could bee had at mine hands, except it were wrung from mee with the multitude and violence of arguments? If you were so well perswaded of mee, as I hoped you were, lesse vrging would haue serued. Now PAUL preuents this suspicion, and remooues this obiection in these words, the summe whereof rises to this. Doe not conceiue that this my importunity is from any doubt or distrust of thee; I write not thus earnestly, as fearing thou wilt not regard mee: but on the contrary, because I haue a speciall confidence in thine obedience; yea, I professe vnto thee, that my confidence in thee is such, that I dare presume, that thou wilt doe not onely this which I desire, but farre more then I haue moued thee in.

PAULS confidence abates not his earnestnesse. Euen where there is greatest hope of speede, it is no error to put to our best strength. Euen the most forward may be quickned. Assurance of speed should not coole our seruour in our suits for God. God loues not onely obedience, but a cheerefull spirit therein. Though we assured of mens obedience, yet who knowes what oppositions, reluctations and discouragements may come from Satan, and a mans owne corrupt heart. How seasonable then in such cases may some motiues be? and how may our warmth heat another? It is no absurdity in this case to put spurres to a running horse. There is a great difference

Doct. 1.

*The forwardest
may, and must
be quickned.*

difference betweene matters of knowledge, and matters of affection. A mans knowledge is not so subiect to an omission, as good affections to a remission. In good affections there be floods and ebbs, sometimes glowing coales, & sometimes but warme embers, and therefore there needes a continuall blowing vp of the flame; but a mans knowledge is not subiect to such sudden eclipses, and it is farre easier for a man to keepe his knowledge at the same height and pitch, then to keepe his affections at the same bent. And yet for matter of knowledge, see the care of PETER, 2 Pet. 1. 12. *Wherefore I will not be negligent, to put you alwayes in remembrance of these things, though yee know them, and be stablished in the present truth.* The same was also the care and mind of IOHN, 1 Ioh. 2. 21. *I haue not written vnto you, because yee haue not knowen the truth, but because yee know it.* If this care and diligence be to bee vsed, in putting men in remembrance in matters of knowledge, heere there is more settlednesse, how much more then in matters of affection, ought this care to be had, where such often damps and eclipses? Because yee know it, therefore I write, saith the Apostle: so because men doe good duties, ought they to be admonished, to be vrged and called vpon. Mens forwardnesse to their duties, should not make vs backward in calling vpon them, to doe the same duties. It is no absurdity to stirre vp a liberall man to bounty, a deuout man to prayer, an holy man to mortification. Especially the most forward, that is, not hauing attained to that height and perfection required.

required. Neither therefore must Ministers thinke it a tedious worke, nor people an idle worke, to be vrged and pressed, to the doing of that they already doe.

Marke what hath all this while made PAVL so earnest with PHILEMON, *Having confidence of thine obedience.* Neuer hath a man a better heart to speake, then where he hath an hope to speede. Surely, peoples zeale kindles Ministers, the forwarder they are to heare, the forwarder are they to speake. PHILEMONS obedience puts heat and life into PAVL, and makes him earnest. A man hath but little heart to speake, where hee hath but little hope to speede. When a man feares he shall haue but a cold suit of it, it chills his affections, and makes him a cold suitor. PAVL could hardly haue beene thus earnest with a NABAL, as he is with PHILEMON. Nothing encourages a Minister to bee more zealous in preaching, then to haue his people zealous in hearing and obeying. DAVIDS thirst and earnest desire after the waters of *Bethlehem*, made the three Worthies to break thorough the host of the *Philistims*, and put life and courage into them. *2 Sam. 23. 15. 16* Heat prouokes and procures heat. For as on the contrary, a dead cold people make such a Minister, *Is. 6. 5. I am a man of polluted lips, and I dwell among a people of polluted lips, and Hos. 9. 7. The Prophet is a foole, the spiritual man is mad for the multitude of thine iniquity:* So heere the forwardnesse & zeale of people is helpfull to the Ministry, and the fire of their zeale is able to warme the heart of one but coolly disposed.

X

It

*Doct. 2.**Zealous people
make zealous
Ministers.*

Use.

It lets vs see what oftentimes is a maine reason of defects in the Ministry. Many complaine, and iustly may they, that their Minister is cold and dead in his Ministry, that it is voyd of quickning, life and power, &c. But in the meane time, neuer looke at the reason of it, nor enquire into the cause of it; but lay the whole burden of the complaint vpon the shoulders of the Minister. Whereas if due enquiry were made, people might draw their breath inward, and finde themselues faulty and guilty of those things with which the Minister is charged. Why doest thou complaine of thy Ministers coldnesse, while thine owne frozen heart hath chilled him? why complaineest thou of his polluted lips, when they are infected with thy pollution? why accuselst thou his folly, when the multitude of thine iniquities haue caused it? Examine therefore thine owne heart, and try if thou finde not the cause of thy Ministers defects in thy selfe. Mahy a Minister would bee better, if hee had a better people, and a good people makes a good Minister, as well as a good Minister makes a good people. How can ARCHIPPVS but be watchfull in his Ministry, when his people shall be so watchfull as to say, *Take heed to thy Ministry*, &c. So many faithfull Monitours must needes make a faithfull Minister. People may thanke their owne disobedience, if their Ministers are not as they should be, *Ier. 3. 14. 15. O yee disobedient children turne againe*, &c. *And I will giue you Pastours according to mine owne heart, which shall feed you with knowledge and understanding*. Therefore had

had they not such Pastours, because they were *disobedient children*; and the way to amend their Ministers, was first to amend themselves, *Turne againe, and I will giue your Pastours, &c.* It is not enough to pray, but they must *turne* also to the Lord of the harvest, if they would haue painefull labourers. For peoples disobedience it is, that makes windy, frothy, and vaine Preachers. See to this purpose, *1er. 22. 21. 22. Thou wouldest not obey my voyce, the winde shall feede thy Pastours.* And then how shall they feede with knowledge and vnderstanding, when themselves are fed with winde?

See the credit, yea the honour, that conscience and obedience puts vpon a man. PAUL makes no question, but to preuaile with PHILEMON, because hee knew him euer before to make a conscience of yeelding obedience. PHILEMONS good conscience workes PAULS confidence. It is a great honor, when our carriage is so good, as that an honest man dare be confident in vs. It is the honour of the vertuous wife, *Prov. 31. 11. that the heart of her husband trusteth in her.* It is no lesse the honour of a Christian, that a man may trust and presume vpon him. Many haue lost their credit in the world, and what may be the reason? Nothing else, but their greater losse & shipwrack of a good conscience. Credit & a good conscience are shipped both in one bottome. There cannot be a wracke of conscience, but with the ioynt losse of a mans credit. Bee ieaious and suspicious of thy selfe, when thou seest an honest man shy and suspicious of thee. It is suspicious thy credit is but

Doct. 3.

Conscience
breeds credit.

sandy, when an honest man dares not build vpon it. A man cannot haue a better euidence of his approved honesty, then when good men dare bee confident in him, especially in cases of obedience.

Knowing that thou wilt doe more then I say.] Charity beleeues, and charity presumes the best, and the most. The former experience of PHILEMONS obedience, made PAUL thus confident, that PHILEMON would be so farre from comming short of that hee requested, that he would doe more.

Doct.

*A good heart
deales not illi-
berally and mi-
chingly with
God.*

The property of a gracious and an enlarged heart. It is not so illiberally & niggardly disposed, as to giue God no more then his iust dues in extremity, but enlarges it selfe so, as to goe further, then it is tyed by expresse commandement. There are some particulars, for which wee haue not a direct Text, but onely rules in the generall ; as how often a man should pray priuately in a day, how much hee is to giue in almes, and some other such things of this kinde. Now in this case, where there is not so expresse a rule, a good heart will bee sure to goe rather with the furthest, then to come short ; and will rather doe more, then lesse ; *Thou wilt doe more then I say.* So Luk. 2. 41. not onely IOSEPH, but MARY also went vp to *Ierusalem* euery yeere, at the feast of the Passouer. Now there was no expresse commandement for MARY to come, for the commandement enioyned the males only to appear, & yet MARY comes to. Her loue and deuotion to the Lords worship, was a sufficient Law. As shee in the ceremoniall, so CHRIST in the morall, did more then the

the Law required. The Law requires to loue God aboue all, and our neighbors as our selues. CHRIST did more, hee loued his enemies not onely as himselfe, but aboue himselfe, giuing himselfe to death for them, which the Law requires not. Such should our free-hearted disposition be in our obedience to GOD. Indeed the Law requires more then wee can doe, wee abhorre workes of supererrogation, and we can doe nothing, but GOD hath required it of vs. But yet so should we bee affected towards the Lord, as that rather then we would doe lesse, we would if it were possible, euen do more. And for such things which are not directly commanded, to bee so farre from hutching and shrinking, as rather to goe with the farthest, then to doe with the shortest. So that I may say in this case, as our Sauiour in another, *Mat. 6. 40. If any man will take away thy coat, let him haue thy cloake also, and if any man would compell thee to goe a mile, goe with him twaine.* So heere, If GOD require of thee to giue to the poore a penny, giue him twaine; if hee require a shilling, to the maintenance of the Ministry, giue him five; if he require of thee to pray twice a day, rather then faile pray thrice a day; if GOD require thee to preach once a Saboth, rather the faile preach twice. So bountifull is a gracious heart, it doth not stand articulating with GOD: It will giue him with the most, rather then the least measuring the same measure to the Lord, which it hath from the Lord: The Lord giues vnto vs, not onely beyond our desarts, but beyond our desires, euen more, and *aboue that which wee are able to aske or*

thinke, Ephes. 3. 20. A good heart therefore hates so base and illiberall a requitall, as to returne, though a short, yet not a shortned measure of obedience. In this case it were good for vs to doe as the Iewes in the keeping of their Saboth, who because they doe not know the precise moment in which the Saboth beginnes and ends, therefore beginne it an houre the sooner, and end it an houre the later, and this time they call *additionem de prafano ad sacrum*. Not to dispute the lawfulnessse of their fact in that particular, without question in all doubtfull and vndetermined cases, it is best to doe with the most.

Use.

It serues then to checke the base niggardize of many, in their obedience to God. How farre are they from a good and a deuout heart, who are so farre from doing more, that they cannot be brought to doe so much as God requires, who are so farre from exceeding in matters doubtfull, that they come grossely short in matters of euident and apparant consequence. So farre from doing those things which are onely inclusiue and implicitly commanded, that they cannot bee brought to doe things expressly and plainly commanded. Ill will they goe two miles for God, that will not goe one; hardly will they pray ofner then is precisely commanded, that will not pray so often. Hardly with ZACCHEVS will they giue halfe their goods to the poore, that so hardly part with a crust or a fragment. Scarfe, with the widdow, will they throw two mites into the Lords treasury that wil not throw in one. It is a note also worth the remēbring, for such persons that

that care not how much they haue from, how little they giue to the maintenance of the Ministry. A good heart wee see would faine (if it were possible) doe more then God requires. How much more wil it doe more then man requires. Because the law of God and man requires maintenance of the Ministry from tithes: therefore many, though neuer so well able, thinke themselues freed from maintaining the Ministry, because they haue no tithable goods, it may bee themselues liuing vpon the vsurious tithes often in the hundred. Heerin giue they euidence of their hearts vnfoundnesse, for if a good heart would (if it could) doe more then God requires, surely it would not keepe it selfe within the narrow and straight compasse of mans prescription.

VERS. 22. *But withall prepare me also a lodging, for I trust that thorough your prayers, I shall be giuen vnto you.*

Hitherto of PAULS suit and request for ONESIMVS, this verse containes a suit or request concerning himselfe, *to prouide, or prepare him lodging*, set forth by the ground of it, his hope of deliuerance out of prison, which hope is illustrated by the ground of it also, the meanes of his deliery, *through your prayers*. Though also in this verse there may be a secret motiue for the receiuing of ONESIMVS. For if PAUL should shortly come to PHILEMON, & find how little he had regarded his former suit, with what face could PHILEMON looke vpon PAUL, it

were enough to estrange PAUL from him. And who would not willingly receive ONESIMVS, coming as PAULS harbenger, to prouide him lodging. Though indeede PAUL make him his harbenger, more out of a desire to procure him welcome, then out of any state or greatnesse in himselfe. It is therefore but a weake ground for the Popish Apostolicall Legates, to haue their harbengers, Prince-like, to go before them, for to take vp lodging for them, though some of their Interpreters would deduce the originall of it from this place. First then for the request, *prepare me lodging.*

Doct.
Religion is ho-
sperall.

Religion is no enemy of hospitality, nay it requires it. Hospitality well becomes the Saints, *Rom. 12. 13. Distributing vnto the necessities of the Saints, giuing your selues vnto hospitality.* It is a title of great worth, which the Apostle giues GAIVS, *Rom. 16. 23. Gaius mine host, and of the whole Church.* Many giue happily vnto the necessities of the Saints, but yet giue not themselues vnto hospitality. The most conceiue it a ministeriall duty, because PAUL requires that a Minister be harborous, *1 Tim. 3. 2.* and they cry out vpon Ministers, that they are not harborous and hospitall, whilest therein indeed they are guilty of a double iniquity. For first, they doe what they can, to abridge them of their meanes, by customes and impropriations, and so would haue them then impropriate this duty to themselues. Indeed Ministers should be eminent, as in all other good works, so in that of mercy: but otherwise, it is no more proper to the Ministry, then other duties there required

of

of the Apostle, as sobriety, modesty, gentlenesse, &c. Nay, such are the iniuries ofentimes of the world, that they are fitter to haue hospitality shewen to them, then by them. It is a duty lies vpon all able ones, people as well as Ministers, *Heb. 13. 2. forget not to lodge strangers.* And our Sauour to all his at the last day, *I was a stranger, and yee lodged mee.* But the truth is, most men mistake this duty, and glory much in their hospitality, whilest they keepe great houses, and haue great resort, and company flocke to them; but in the meane time, no entertainment of poore religious distressed strangers, that are in want and in necessity: to receiue and prouide for such is hospitality. As for the other, the rich glutton kept such hospitality, like enough that gallants, and good fellows, and the Gentle-men of the country, had entertainment enough at his table, but *Lazarus* must be gone, there is neither meat nor lodging for such as hee is. *Hee that feedeth gluttons shames his father, Prou. 28. 7.* So hee that feeds and entertaines vicious and idle persons, to spend their time in gaming and reuelling, graces not, but shames religion.

This request is set forth by the ground of it. *I trust I shall be giuen vnto you, or freely giuen vnto you, for so the word implies.*

Whether *Paul* were euer deliuered, it is vncertaine, and likely that hee rather was put to death at *Rome*, yet he hopes to be deliuered.

Wee must euer depend vpon Gods gracious administration, for the effecting of our desires, till the euent shew vs what is Gods absolute will. It was
not

Do. 7.

not knowen to him, how it might please God to deale with him, therefore till hee know hee depends vpon God with hope of his liberty. Though he neither desire life or liberty simply, but in reference to Gods Church.

Doct. 2.
Ministers liberty
is a faire gift of
God.

Ministers of the Gospell, and their liberty to doe good, is a faire gift and blessing of God, *I shall bee giuen to you.* It is a great gift of God to send his Ministers to his Church, *Ephes. 4. 8. 11.* *When hee ascended vpon high, hee led captiuitie captiue, and gaue gifts vnto men,* that is, singular and speciall gifts, as tokens of his fauour, such as Princes bestow vpon the day of their solemne inauguration. And what might those gifts bee? *Hee therefore gaue some to bee Apostles, and some Prophets, and some Euangelists, and some Pastours and Teachers.* It is no lesse gift to restore them to their liberties, and execution of their functions, when the vniust tyranny of man hath hindred and disabled them. Not onely the gifts of Ministers, but their liberties are the gift of God. Oh if men knew but this gift of God, and were answerably thankfull for so great a gift. Sathan enuies the Church this gift, and it grudges him that any of Gods Saints, but much more that any of his Ministers should haue their liberties.

This hope of PAULS is set forth by the ground of it, *through your prayers.*

Doct.
The most gracious
need their
inferiours prayers

Euen the greatest and most gracious stand in need of the prayers of their inferiours. The greatnesse of mens graces & places doth not free them from needing the prayers of meaner ones. Nay the greater
either

either places or graces, the greater is their neede of others helpfull prayers. Sathan followes that policy of the Syrians, *1 King. 22. Fight neither against small, nor great ; saue against the King of Israel.* The sharpest brunt of Sathans enmity is bent against those, especially whose graces and places are highest in the Church. The more Sathans malice is against them, the more our charity should bee towards them ; the greater our charity, the more our prayers for them. Therefore PAUL often desires the prayers of others, *Ephes. 6. 18. 19. Pray for all Saints, and for me. 1 Thess. 5. 25 Brethren pray for vs.* The prayers of inferiours are beneficiall to their superiours, whether in outward things, as *2 Cor. 1. 10. 11.* or inward and spirituall things, as *Rom. 15. 30.* God is no respecter of persons ; hee regards the hearts, not the conditions of those which pray vnto him. It is not in the court of heauen, as in Kings courts, where onely the Nobles and great personages may speake for a man, poore plaine men can doe a man no good with their petitions : But heere it is otherwise, the poorest and meanest Christian may do a man a pleasure, by speaking for him in prayer to the King of heauen.

Great comfort to inferiours, that God hath so ordered the matter among the members of the mysticall body, as that the inferiours doe not more neede the gifts of their superiours, then superiours neede the helpe and prayers of inferiours. The meanest member is of vse in this body.

Despise wee not then our inferiours, but esteeme well

Vse 1.

Vse 2.

well of him that hath the least measure of grace. Who would despise a fauourite in court, whose good word may pleasure him. Euen the meanest officer in the Kings house shall be regarded of a petitioner, though a better man, if hee may pleasure him in his suit.

Doct. 2.
Ministers to
be pray'd for.

Note the duty of the Church towards Ministers, they are to remember their Ministers in their prayers. Therefore PAUL in the closure of diuers Epistles, doth not onely pray for them, but prayes them to pray for him. Neither desires hee this onely for complement in his valediction, but desires it to be done heartily and earnestly in his behalfe, *Rom. 15. 30* Also brethren, I beseech you for our Lords Iesus Christs sake, and for the loue of the spirit, that yee would strine with me by prayers to God for me. *2 Cor. 1. 11.* So that you labour in prayer for vs. See *Heb. 13. 18. 19.* If PAUL, an Apostle who had the immediate assistance of Gods spirit, stood in such neede of their prayers, how much then doe our Ministers now. And great reason is there to challenge this duty at our hands.

And why?

1. In regard of the loue, which is due from people to Minister. People are bound to loue their Pastours. Now loue seekes not her owne things. Hee that prayes not for his Minister, loues him not.

2. In regard of their great charge wherewithall they are betrusted. A charge of greater worth then all the world, the soule of their people. The greater the charge, the greater the gifts required to discharge it.

it. The more graces they neede, the more earnest should our prayers be to procure the same.

3. In regard of their danger, as in the former point. They are in danger of Sathans malice, hee knowes it he can but with his taile cause these stars to fall from heaven, that hee shall cause the greater darknesse and the greater scandall: their corruption in life or doctrine will be exemplary and infectious. They are also in danger of vnreasonable men. *2 Theff. 3. 2.* The greater reason that they should bee holpen with our prayers.

4. Pray for your Ministers, because in praying for them you pray for your selues, and procuring their good, you procure your owne. The better Ministers are, the better is it for people: many people complaine of the insufficiency of their Teachers, and as many Ministers may complaine of the negligence of their people. For if they were more diligent in prayer, their Ministers would bee more able to preach, if they would pray more for them, then should they be able to preach better vnto them.

Quest. What be the things wee should begge for them? ¹

Ans. PAUL specifies some particulars, wherein he would be remembered. As

1. Free and bold vtterance of the Gospell. *Ephes. 6. 19. Col. 4. 3. 4.*

2. Free passage of his Ministry *2 Theff. 3. 1.*

3. Deliuerance from wicked men. *Rom. 15. 30*

2 Theff. 2. 3.

4. Other particulars are mentioned. *Rom. 15. 31*

Pray

Pray then for all these, pray for the guidance and blessing of Gods spirit with and vpon them, pray for all such gracious endowments & enablements, as may fit them for the worke of the Ministry.

vse 1.

This taxes peoples grosse negligence. Some there are that neuer pray for themselves, it is no wonder if they pray not for their Pastours, for well ordred charity begins at home. Others yet pray in, and with their families, and commend onely family necessities to God, without particular mention of their Ministers in their prayers.

vse 2.

But a worse sort there is, that is so farr from praying for, that they heartily pray against their Ministers, onely out of an euill will at their fidelity. They pray they were well rid of them, or in steed of praying for them, doe curse and ban them with vile imprecations.

vse 3.

To condemne yet another sort, who in steed of praying for vs, doe prey vpon vs, and are so farre from helping by their prayers, that they rather hinder, by their vniust molestations.

More particularly yet obserue.

Doct. 1.
The efficacy of
prayer.

The power and efficacy of prayer. *I trust that thorough your prayers, I shall be giuen vnto you.* It is a key that wil vnlock as heauen, so likewise the prison doore. It is not so much petitioning to NERO, that PAUL trusts vpon, as to the Lord. Praier opened heauen, *Luk. 3. 21.* what wonder if it open a prison? Prayer prooues the same to Gods children oftentimes, that the Angell did to PETER, *Acts 12.* It opens the prison gates, and brings them forth. Nay the

the truth is, it was prayer rather then the Angell, which brought PETER out of prison, *Acts 12.5.* So Peter was kept in prison, but earnest prayer was made of the Church unto God for him. The Church first sent vp their praier, before God sent downe his Angell. And *Acts 16.25.26.* At midnight Paul and Sylas prayed unto God, and suddenly there was a great earthquake, so that the foundation of the prison was shaken, and by and by all the doores were opened, and euery mans bands were loosed. Oh sweet comfort to all the imprisoned Saints of God. The enemies of the Gospell haue not them in so sure hold, as they make account of, they haue a key about them, which if God see it good, shall open the prison doores, and vnloose their bands, and set them at liberty. There is more power in the Saints prayers, then in their enemies threatnings, and so more comfort in the one, then matter of feare in the other. There is no prison so strong, but prayer (if God see it good) is able to open. It is no lesse powerfull to fetch downe the prison walls, then the trumpets of Ramms-hornes were to fetch downe the high walls of *Iericho*.

Obserue the speciall meanes of restoring Gods Ministers, if euer restrained. *I trust thorough your prayers I shall bee giuen unto you.* The prayer of the righteous auaieth much, *1am. 5.* It auaieth to the restoring of PAUL to his liberty, if God see it fit for him. If the prayer of one righteous man is of such force, what are the ioynt and vnitd prayers of the whole Church, *Heb. 13.18.19.* Pray for vs, and I desire you some what the more earnestly that yee doe so, that
I may

Doct. 2.

Doct. 3.
Prayer merits
not.

I may bee restored to you the more quickly.

I trust thorough your prayers, I shall be giuen, that is freely giuen vnto you. Euen thole blessings, which we haue from God by prayer, are free and franke blessings. Though wee obaine blessings by prayer, yet not for our prayers, that is, not by the merit of our prayer. Prayer is a begging of blessings from the Lord, what can the begger deserue by his begging? Though we giue when one begs, yet not for any worth in his begging, but wee doe it out of meere compassion, without any desert on his part. The prayer of the righteous auaieth much, not simply because prayer, but because the prayer of the righteous, whose person is iustified and reconciled in CHRIST, and accepted in his merits. If our prayers were meritorious, then could it not stand with Gods Iustice so much as to deferre, much lesse to deny them sometimes. What Iustice is it to keepe backe that from a man, which is his due by desert. He that obtaines no more then his prayers deserue, will finde little heart to pray, and may spare the labour of thanksgiuing.

VERS.

- VER. 23. *There salute thee Epaphras my fellow-prisoner in Christ Iesus.*
 24. *Marcus, Aristarchus, Demas, and Luke, my fellow-labourers.*
 25. *The grace of our Lord Iesus Christ be with your spirit. Amen.*

THE conclusion of the Epistle, which is spent in *salutation* and in *prayer*. First, hee salutes PHILEMON from EPAPHRAS, MARCVS, &c. EPAPHRAS is mentioned, *Coloss.* 1. 7. and 4. 12. MARCVS is mentioned, *Acts* 12. 12. ARISTARCHVS is also named, *Acts* 19. 29. 30. and *Coloss.* 4. 10. DEMAS is well known by that place, *2 Tim.* 4. 10. And LVKE no lesse known by his Gospell. Concerning salutations and their manner, wee heard before verse 3. Heere then onely obserue the descriptions of these men. EPAPHRAS is called his fellow-prisoner in CHRIST IESVS.

PAVL in prison hath a fellow. GOD leaues not his comfortlesse and alone, but sweetens the affliction of the prison with the communion of Saints. PAVL ioyed not that EPAPHRAS was imprisoned, hee had rather hee might haue bene preaching at *Colossus*: but yet heerein see the good prouidence of God, and therein might PAVL ioy, so disposing that EPAPHRAS being imprisoned, should be imprisoned in the same prison with PAVL. If PAVL had bene alone in one prison, and EPAPHRAS in another, they had bene deprived of that sweet commu-

Y

nion

*Doct.**Gods promides
for the comfort
of his children
in the prison.*

not, what is the labour of some persons, but of the calling and office. And yet indeede many may bee sayd to labour hard enough, and yet are guilty of idleneſſe: wee laboured day and night, *viz.* euen with our hands. So farre goe many with PAUL, that well may take vp that ſpeech of themſelues, *Zach.* 13. 5. *I am no Prophet, I am an husbandman*: but yet they leaue him in that which followes, *And preached vnto you the Goſpell of God,* 1 *Theſſ.* 2. 9. They labour indeede, but in their owne fields, more then in the Lords.

Uſe. 2.

We haue therfore a right to meanes and maintenance, *for the labourer is worthy of his hire.* It is vile iniuſtice to deny the labourer his wages. It is a crying ſinne, *1am.* 5. It is a linne that brings a curſe, *Ierem.* 22. 13. *Woe vnto him that uſes his neighbour without wages, and gineth him not for his worke.* Vpon the heads of how many muſt this woe needes light, who are guilty not onely of iniuſtice, but of ſacriledge alſo, in detaining and withholding the wages of Gods work-men and labourers. Why ſhould Gods Miniſters be worſe dealt with then our oxen? why ſhould they worke muzzell'd? a plaine ſigne that men are *as horſe and mule*, in that they preferre the labour of their oxen before the labour of the Miniſtry, 1 *Tim.* 5. 17. *They that labour in the word and doctrine, are worthy double honour*, the honour of countenance, the honour of maintenance. Some will giue their countenance to the Miniſtry, ſo they may be ſpared in matter of maintenance. Some the Law forces to giue maintenance, therefore with CAIN,
Gen.

Gen. 4. 6. they cast down their *countenance*. Some will giue neither *countenance* nor *maintenance*. How single a number is there of those that will giue the double honour of *countenance* and *maintenance*.

Let not such as vndertake that calling dreame of ease, pleasure, and of an idle life. *1 Thess. 3. 2.* These two are ioyned together, a *Minister* and a *Labourer* in the *Gospell*. Prepare for, and buckle to thy labour that intendest, and entrest into the Ministry. How many are Ministers, that yet no labourers, and so occasion the world to iudge Ministers, as *PAVL* the *Cretians*, to be *slow bellies*. If they were so taken vp, that were idle in the market place, *why stand yee heere all the day idle*, what sharpnesse must they look for, that stand idle not in market-place, but in the vine-yard. It is ill being idle in the market-place, it is worse in the vine-yard. Alas for vs, that wee should bee so dainty to shed a few drops of sweat, for those for whom Christ sweat drops of blood; yea, shed his heart-blood. Arrant shame for vs, that *LABANS* sheepe should bee more painefully attended then *CHRISTS*.

The second part of the conclusion is in prayer. *The grace of our Lord Iesus. &c.* In which prayer we may consider

1. The person prayed to.
2. The thing prayed for.

The person praied to: our Sauour, described by three titles. 1. Our Lord. 2. Iesus. 3. Christ. The three titles which were in the glad tidings of the Angell. *Luk. 2. 11. A Sauour, which is Christ the Lord.*

nion which now they had together in prayer, in conference and holy discourse. Heerein therefore did God graciously provide for them both, to bee fellow-prisoners, not onely in the same cause, but happily in the same house, because he sends salutations from EPAPHRAS. Yea, God doth not onely provide EPAPHRAS to be a fellow-prisoner to PAVL. but rather then they shall want fellowes, God himselfe will beare them company in their prisons, *Gen. 39. 20. 21. And Iosephs master tooke him, and put him in prison, in the place where the Kings prisoners lay bound, and there hee was in prison: but the Lord was with Ioseph.* Who would not be in IOSEPHS prison, to haue IOSEPHS companion? *I am not alone* (saith our Sauour *Ioh. 16.*) *for the father is with me.* GOD will provide fellowes for his prisoners, if not, hee will recompence the solitarinesse of the prison, with the sweet fellowship of his Spirit.

The cause of EPAPHRAS imprisonment is layd downe, *in Christ Iesus.* And indeed it was their fellowship in the cause, rather then in the house, that makes PAVL giue him the title of *fellow-prisoner.* Happily there might bee others in the same prison for other causes, which iustly deserved the prison, but they were none of PAVLS fellow-prisoners, because though put into the same prison, yet not for the same cause. What else might be here obserued, was handled before verse 1.

The other foure are described by another title of fellowship, *fellow-labourers*, to wit, in the worke of the Ministry.

The

The ministry then is a painfull & a laborious calling. It is not a calling of ease or pleasure, *Mat. 9. Pray to the Lord of the harvest, that hee would thrust forth labourers into his harvest.* Ministers are labourers, yea harvest labourers, which of all others are the forest, no labour more toyle some then the labour of the harvest man: of all others it is the most fore sweating labour. Surely, the sweat of the Ministry exceeds the sweat of other callings, and with the forest labourer, the Minister eats his bread in the sweat of his browes, *1 Thess. 5. 12. Now wee beseech you brethren, know them which labour among you.* Men ordinarily will not know them, nor know their labor, yet GOD himselve takes notice of it for a labour. *Rev. 2. 2. I know thy workes, and thy labour.* GOD acknowledges the Ephesian Angells labour. *The Elders that rule well of double honour, especially they that labour in the word and doctrine. 1 Tim. 5. 17. we shall finde, 1 Thess. 2. 9. two fore words ioyned together,* τὸν λόγον, καὶ τὸν μόχθον, *ye remember our labour and our travell.* Heereupon in Scriptures so often compared to souldiers, shepheards, husbandmen, nurses, all callings of no ease. The pastorall toyle in the cure of soules, is no lesse then was IAKOBS in the keeping of LABANS sheep. *Gen. 31. 40.*

To stop the fowle mouths of such persons, that cry downe the Ministry for an idle calling, and account Ministers of all other men to live the most easie liues. It is to bee confessed, that of many Ministers it may bee sayd, as our Sauour speaks of the lillies, *Matth. 6. 28. They labour not.* But the poynt is

*Doct.**The Ministry a laborious and a painfull calling.**Vse. 1.*

not, what is the labour of some persons, but of the calling and office. And yet indeede many may bee sayd to labour hard enough, and yet are guilty of idleneſſe: wee laboured day and night, *viz.* euen with our hands. So farre goe many with PAUL, that well may take vp that ſpeech of themſelues, *Zach.* 13. 5. *I am no Prophet, I am an husbandman*: but yet they leaue him in that which followes, *And preached vnto you the Goſpell of God,* 1 *Theſſ.* 2. 9. They labour indeede, but in their owne fields, more then in the Lords.

Uſe. 2.

We haue therfore a right to meanes and maintenance, *for the labourer is worthy of his hire.* It is vile iniuſtice to deny the labourer his wages. It is a crying ſinne, *Iam.* 5. It is a linne that brings a curſe, *Ierem.* 22. 13. *Woe vnto him that uſes his neighbour without wages, and gineth him not for his worke.* Vpon the heads of how many muſt this woe needes light, who are guilty not onely of iniuſtice, but of ſacriledge alſo, in detaining and withholding the wages of Gods work-men and labourers. Why ſhould Gods Miniſters be worſe dealt with then our oxen? why ſhould they worke muzzell'd? a plaine ſigne that men are *as horſe and mule*, in that they preferre the labour of their oxen before the labour of the Miniſtry, 1 *Tim.* 5. 17. *They that labour in the word and doctrine, are worthy double honour*, the honour of countenance, the honour of maintenance. Some will giue their countenance to the Miniſtry, ſo they may be ſpared in matter of maintenance. Some the Law forces to giue maintenance, therefore with CAIN,
Gen.

Gen. 4. 6. they cast down their *countenance*. Some will giue neither *countenance* nor *maintenance*. How single a number is there of those that will giue the double honour of *countenance* and *maintenance*.

Let not such as vndertake that calling dreame of ease, pleasure, and of an idle life. *1 Thess. 3. 2.* These two are ioyned together, a *Minister* and a *Labourer* in the *Gospel*. Prepare for, and buckle to thy labour that intendest, and entrest into the Ministry. How many are Ministers, that yet no labourers, and so occasion the world to iudge Ministers, as *PAUL* the *Cretians*, to be *slow bellies*. If they were so taken vp, that were idle in the market place, *why stand yee heere all the day idle*, what sharpnesse must they look for, that stand idle not in market-place, but in the vine-yard. It is ill being idle in the market-place, it is worse in the vine-yard. Alas for vs, that wee should bee so dainty to shed a few drops of sweat, for those for whom Christ sweat drops of blood; yea, shed his heart-blood. Arrant shame for vs, that *LABANS* sheepe should bee more painefully attended then *CHRISTS*.

The second part of the conclusion is in prayer. *The grace of our Lord Iesus. &c.* In which prayer we may consider

1. The person prayed to.
2. The thing prayed for.

The person praied to: our Sauour, described by three titles. 1. Our Lord. 2. Iesus. 3. Christ. The three titles which were in the glad tidings of the Angell. *Luk. 2. 11. A Sauour, which is Christ the Lord.*

1. Of the title Lord before, verse 3.

2. Title, IESVS, that is, a Saviour. The reason of which name we finde *Matth. 1. 21. Thou shalt call his name IESVS, for he shall saue his people from their sinnes.*

Quest. How is he our IESVS, and how saues hee vs?

*Christ is our Ies-
us and Saviour
in fūe respects.*

Ans. 1. By satisfying Gods wrath and iustice for vs, and vndergoing that curse which was our due, *Acts 20. 28.* CHRIST hath purchased *his Church with owne blood.* By his death and blood-shed, hee hath saued & redeemed vs from the curse, *Gal. 3. 13.* *Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs.*

2. By his obedience to the Law, and fulfilling of it. And thus CHRIST may be sayd to bee *the end of the Law, Rom. 10.* in regard of that perfect obedience he yeelded thereunto. And so hee tells IOHN, *that it became him to fulfill all righteousness, Matth. 3.* for saluation stands in two things. 1. In a freedome and deliuerance from hell. 2. In the possession of heauen and eternall life. CHRIST *by his death* merits the first, and *by his obedience* in fulfilling the Law merits the second. For though CHRISTs death had deliuered vs from death, yet if obedience had not been yeelded to the Law, still the curse would haue beene vpon vs, excluding vs out of heauen, in regard of the Lawes transgression. Whereas now the Law being translated from our persons, to the person of our Mediatour, he hath perfectly fulfilled it, and so is our IESVS by his obedience, both in his sufferings,

ferings, and in our doings.

3. By the remission of our finnes, He saues vs, by pardoning vs, *2 Cor. 5. 19. and Col. 1. 14. In whom we haue redemption by his blood, that is the forgiveness of sinne.*

4. He saues vs by destroying the *Kingdome* of sin in vs, and by dis-throning our corruptions, so that wee are no longer seruants to sin, but to him. Hee saues vs from the commanding power, as well as from the condemning power of sinne. Hee saues vs from the dominion and seruice of it. See *Rom. 6. 11. 12. and 8. 2.*

5. Hee saues vs not only from the dominion of sinne in this life, but from the very presence and inhabitation of it in the life to come. Heere hee saues vs, that it raignes not; there hee will fully saue vs, that it shall not so much as haue a dwelling in vs.

All these may be reduced to two heads, namely, that CHRIST saues vs.

1. By his merit, he meriting *by his death* freedom from the curse and remission of sinne, and *by his obedience* eternall life for vs.

2. By his efficacy, whereby in this life hee daily mortifies the body of sinne, and wholly in the life to come abolishes the same.

Acknowledge we then CHRIST for our IESVS. The Papists are like the Iewes, they *trust in Moses.* *Ioh. 5. 45.* They would come into *Canaan* by MOSES, as well as by IOSHUA, and so make themselves their owne *Iesusses*, while they will be saued, partly by CHRIST, partly by themselves. CHRIST will

Of the name
Christ, and
what it signi-
fies.

bee IESVS alone, or not IESVS at all.

The third title is CHRIST, a Greeke word, the same with the Hebrew MESSIAH, signifying *Annoynted*. So that IESVS CHRIST is as much as a *Sauour annoynted*. And so this name comprehends all his three offices of King, Priest and Prophet, inasmuch as all these three vnder the Law were inuested into their offices, by the rite and ceremony of annoynting; and that typically to shadow out, that CHRIST was ordained of his father, our spirituall King, Prophet and Priest. Priests were *annoynted*, *Leuit. 21. 10.* Kings were *annoynted*, *1 Sam. 10. 1.* Prophets were *annoynted*, *1 King. 19. 16.* This name CHRIST therefore teaches, that hee is the true *annoynted* King, Priest, and Prophet of his Church. *Acts 4. 27.* *Thine holy sonne Iesus whom thou hast annoynted.* *Acts 10. 38.* *God annoynted Iesus of Nazareth with the holy Ghost, and with power.* *Psal. 45. 7.* *God euen thy God hath annoynted thee with the oyle of gladnesse aboue all thy fellowes.* There is his annoynting as King, which is also found *Psal. 89. 20.* And CHRIST applying that *Isa. 61. 1.* to himselfe, *Luk. 4. 18.* shewes thereby his annoynting as a Prophet: yea, and this is to bee marked, that the three offices of King, Priest and Prophet, though they were in some doubled, yet neuer had any one all of them ioynedly but CHRIST, who *was annoynted with the oyle of gladnesse aboue his fellowes.* MELCHISEDEC was King and Priest, SAMUEL was Priest and Prophet, DAVID was King and Prophet; but onely CHRIST King, Priest and Prophet: Hee alone was
indeede

indeede that annoynted One, at whom all legall vnctions poynted. For the better vnderstanding of this poynt, consider breefly foure things.

1. The *parts* of his *annoynting*. They are two. First his *consecration*, whereby hee was set a part to doe the office of a Mediatour betweene God and Man. For as the Priest vnder the Law, *Exod. 30. 30.* when he was annoynted, was thereby separate and set apart for the office of the Priest-hood, and *consecrated* vnto that function. So Christs annoynting consists first in this, in being from all eternity set apart to be a Mediatour between God and man, and the King, Priest and Prophet of his Church. Secondly, the *effusion* or powring forth the fulnesse of Gods spirit and grace, into his man-hood. And therefore *Isa. 61. 1.* and *Acts 10.* hee is sayd to bee annoynted with the Holy Ghost. Wherein Christs annoynting excells the annoyntings of all Kings, Priests & Prophets, inasmuch as the oyle wherwith he was annoynted, was the spirit of God it selfe.

2. The *object* of this annoynting. The *object* or subiect is the whole person of Christ, God and man. He was annoynted in both natures: for hee was annoynted as Mediatour, now he is Mediatour, not as man onely, but in both natures, and therefore in both natures annoynted. But this must rightly bee vnderstood. Hee was annoynted in the God-head, onely in regard of the first part, which was *Consecration*, by which hee was designed to be Mediatour.

3. The *manner* or *measure* of his annoynting. That
we

we finde *Ioh. 3. 34.* *Hee hath not receiued the spirit by measure*, that is, hee hath receiued the spirit of God in a wonderfull, extraordinary measure. Indeede we all receiue the Spirit in measure, *Ephes. 4. 7.* *But vnto euery one of vs is giuen grace according to the measure of the gift of Christ.* But his measure was a measure well heaped and thrust, euen so great a measure, as a finite nature was capable of. Therefore *Psal. 45. 7.* *Thy God hath annoynted thee with the oyle of gladnesse aboue thy fellowes.* More grace hath he then all others, yea all that others haue, they haue from him, *for of his fulnesse wee all receiue.* Yet was not this measure infinite, for the man-hood is finite.

4. The benefits wee haue by his being CHRIST, that is, *Annoynted.* They are these three.

1. Wee are heereby made Kings and Preists, *Renel. 1. 6.*

2. Wee by his annoynting, are also annoynted with the gifts of GODS spirit, *Ioh. 2. 27.* and hence GODS Saints are called GODS *annoynted*, *Psal. 105. 15.* and wee called *Christians* from CHRIST. And if CHRIST had not beene annoynted, neither should we. For the oyle that was powred on AARONS head, *Psal. 133. 2.* ranne downe vpon his beard, and the border of his garments, but yet first vpon his head, and then to the garments. So wee are annoynted, but our head first, and so this oyle of grace runnes downe from the head vnto all the parts of this mysticall body.

3. Hereby God smells a sweet savor of rest in all
our

our sacrifices, duties and seruices. CHRIST being annoynted with that sweet oyle, and wee being in him are a sweet sauor vnto the Lord, yea hence haue our prayers their sweetnesse. Whatloeuere touched any thing that was annoynted with the holy oyle, was holy. *Exod. 30.29.* yea. the altar of incense was annoynted with holy oyle. CHRIST is that *annoynted* altar, our incense, our prayers layd and offered thereon, thereby come to be sweet and holy.

By this mayest thou try whether CHRIST be in thee or no. Hee is Annoynted, and the sweet oyle powred out vpon him, if hee bee in thee, thou shalt know it by the sweetnesse of the oymntment. When the box of oymntment was broken vpon CHRISTS feet, the sauour thereof filled the whole house. How can I then beleue that CHRIST is in that heart, where are nothing but the dunghilly fauours of the world, the nasty fauours of rottennesse and corruption, and the vile stench of carnall thoughts.

This sweet oymntment should draw our affections to him, *Cant. 1.2.* They are wise and blessed virgins that labour to smell the sweetnesse of GODS annoynted, and in the sense of the sweetnesse of his graces, enflame their affections towards him. But the sauour of the earth, and the noysome smells of the lusts of the flesh doe so stufte our heads, that we cannot smell any such sweetnesse, as should make our affections to long after him.

That CHRIST our head is annoynted, it is great comfort to vs. Thou feelest thy selfe dry and empty of grace, but yet remember our head is annoynted with

vse 1.

vse 2.

vse 3.

with the oyle of grace, euen whole riuers of this oyle are powred forth vpon him, and that not for him selfe, but for vs. Whence we are called Christians, because euery one of vs in our measure shall bee made partakers of this vnction. If wee be members of CHRISTs body, though the meauest, the lowest, the foot, the very skirts of the garments thou canst not misse of thy share in this oyle. It will runne downe all the body from the head. Thus wee see what a sweet name this name of Christ is, his name is indeede as an oyntment powred out. *Cant. 1.2.*

2. The thing prayed for. The grace of &c. of this before verse 3. Thus as PAUL begun with prayer, so ends he with prayer. So should all our actions be both begunne and closed with prayer. So *Col. 3.17.* *And whatsoeuer yee shall doe in word or in deed, doe all in the name of the Lord Iesus.* Therefore the Israelites, when they remooued and pitched their tents, they did neither without prayer. *Numb. 10.35.36.* Prayer should beginne, and prayer should end the day. Then if our actions prooue successfull, wee may reioyce in the successe as of GOD, of whom wee begged it; if not, wee may comfort our selues in GOD, to whom we commended both our selues and our actions.

Gratias Domine Iesu.

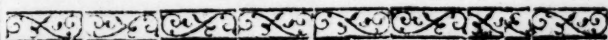
2

THE
SCHOOLE
OF AFFLICTION.

OR
A SERMON OF THE
benefits and blessings of
AFFLICTION.

By the same Author.

Schola crucis schola lucis.



LONDON,
Printed for *Robert Millburne.*

1618.

A Table of the lessons taught in the Schoole of Affliction.

Affliction teaches { 1. The vnconverted, Conversion.
2. The Converted.

{ 1. The right bearing of afflictions in { Faith,
Obedience, manifested in { Patience,
Cheerfulness.
2. The right vse of afflictions, which is in regard of

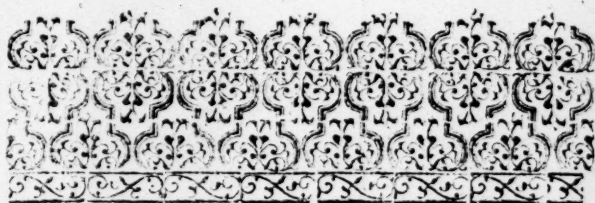
{ Knowledge of our { Corruptions.
Graces.
{ Practise in

{ Renewing graces decayed, which are

{ General	{ Faith in Gods { Providence. Promise.	{ Humiliation {	{ Sight of sinne vpon examination. { Inward { Iudgement. in the { Affections. { Outward in our { God. carriage to { Man,	
	{ Repentance in the actis concerning		{ Sinne past, which are foure	{ Inuocation. Reformation.
	{ Sinne to come, Wisdom in prevention.			

{ Speciall, which are { Thankfulness.
Compassion.
Preparation for death.
Desire of the life to come.

{ Encreasing graces renewed.



THE SCHOOLE OF AFFLICTION.

PSAL. 94. 12.

*Blessed is the man whom thou chastizest, ô Lord,
and teachest in thy Law.*



A**F**TER that the Prophet had preferred his complaint to the Lord against the aduersaries of the Church, from the first verse to the eighth, hee leaueth God, and in a sudden conuersion of speech, turnes himselfe from the party complained vnto, to the parties complained of, the cruell oppressours of the Church, terrifying them by those iust iudgements of God, which in fine must ouertake them, and so consequently cheering and comforting the distressed Church. But because the distresse of the Churches enemies, of it selfe could be no sufficient matter of comfort vnto her,

her, therefore a second argument of further, and that farre more effectuall consolation, is added in this twelfth verse drawn from the happy condition of the Church, euen whilest she is thus ouerborne with these tygerly and tyrannicall persecutours. And the argument is propounded by the Prophet, not directing his speech to the Church, but rather in his own person bringing in the Church suddenly turning her speech from her enemies, with whom she was expostulating, to God himselfe, and breaking forth into this patheticall exclamation, *Blessed is the man whom thou chastizest, ô Lord, and teacheest in thy Law.* From the coherence of which words with the former, we may obserue,

Doct. I.

That the outward miseries of our enemies is but colde comfort, vnlesse withall we haue a perswasion of our owne inward happinesse. The practise of the world is to reioyce at the euills of those that haue done euill to them. Comforting themselves for all the euill they haue sustained at their hands, with that recompence of the like, or greater euills which diuine Iustice maketh. But this reioycing is not good: for alas what good can another mans misery doe vs, when our owne consciences shall tell vs, that we are euery way as miserable our selues. It would doe the childe little good to see the rod cast into the fire, if he himselfe should be cast in after it. Therefore the Church hauing in this place meditated of the iust iudgements of God, which should in due time befall her aduersaries, and not finding sufficiency of comfort therein, heere in this verse proceedeth

to

to a further meditation of her owne case and condition. Wherein she seemeth thus to reason with her selfe. What though these mine enemies shall at length be brought to their deserued ends? what though I know they be reserued for shame, and confusion? what ease can this bring to my minde now dejected, and cast downe in it selfe, and happily thinking it selfe as miserable as these my foes? now these doubtfull thoughts something disquieting her, further comfort is ministred vnto her by the Spirit of God in this verse, whereby she is enabled to answer that objection shee made against her selfe, namely, that she is assured, that as her aduersaries case is wretched so is her owne most happy and blessed. Let no man then rest in that comfort which the ruine of his and Gods enemies ministreth vnto him, but rather in that which his owne conscience assuring him of happinesse affordeth vnto him, that so (to vse the words of the Apostle *Gal. 6. 4.* though in something a diuers sense) he may haue reioycing in himselfe and not in another. Yet I deny not but great comfort may be taken out of the confusion of the Churches wicked enemies. *The righteous shall reioyce when he seeth the vengeance, hee shall wash his feete in the bloud of the wicked, Psal. 58. 10.* But yet this ioy which arises from the seeing of Gods iustice executed vpon others, as it is nothing so full, and so perfect as that which proceedeth from the feeling of his mercy in our selues, because it is something curbed with griefe, in seeing the destruction of our owne flesh; so neither of it selfe without this latter

is it any thing sound, or sincere, as not being able to uphold and sustaine the wearied, and feeble knees of our fainting soules. Therefore it followes in the eleuenth verse of that former Psalme, *So that a man shall say, verily there is a reward for the righteous, verily there is a God that iudgeth in the earth.* The righteous could not so heartily, and sincerely reioyce if there were not a reward for him, as well as vengeance for the wicked.

Doct. 2.

Againe, it is worth our obseruation to consider the manner, wherein this second argument of comfort is propounded. The Prophet doth not turne his speech to the afflicted Church, and speake to her, but he turnes his speech to the Lord saying, *Blessed is the man whom thou chastisest, o Lord.* What may be the reason of this? Did the Lord stand in neede of his comfort? why doth he not rather direct, and addresse his speech to his owne soule, and the rest of his brethren, and fellowes in affliction to whom this comfort belonged? Surely hereby to teach vs, That comfort is then most sweetely and sensibly felt and apprehended, when we lift vp our hearts in holy meditations to him who is the Father of mercies, and God of all consolation. Otherwise though arguments of neuer so great comfort offer themselves vnto vs, yet hardly shall wee stay, and quiet our troubled mindes by them, vnlesse in thinking on them, we doe withall thinke on God, breaking our mindes to him in prayer, and meditation, and familiarly communicating vnto him, what bee those points of comfort wee haue thought vpon.
haue

Haue we therefore in our afflictions furnished, and fortified our hearts with arguments of consolation, and meditations of comfort out of the word? let vs poure them forth into the Lords bosome in prayer, and then wee shall feele the sweetnesse of them indeed, then shall wee finde our former comforts doubled, and tripled vpon vs, euen as the beames of the sunne receiue an increase of heate by reflexion. It being the Lords vsuall manner in this holy exercise of prayer, and comming with him to shed abroad his loue abundantly into the hearts of his children, thereby reuiuing, and raising vp their dead and dejected spirits, which *Paul* right well knowing hauing commanded vs to reioyce, and that euermore euen in our afflictions, *1 Thess. 5. 16. 17.* addeth immediately a commaundement of praying continually as the onely speciall, and soueraigne meanes whereby sound ioy, and comfort is carried, and conueied into the soule of man. Would wee then reioyce, and refresh our spirits cast downe, and lift them vp againe with consolatory meditations? See then that thou remember the Apostles rule to pray continually, and in prayer to acquaint God with those thy meditations, prayer being that which wringeth, and presseth out that sweet iuyce, and precious liquor of that heauenly comfort which is contained in them. They be the signes of the Spirit in prayer, that fetch out the comforts of the Spirit in the word. And to them onely, and to no other are the doctrines of the word comfortable in affliction, who in prayer can vtter them to the Lord

with the same spirit wherewithall the Holy Ghosts Secretaries wrote them. And this is the reason that many learned men which know the comforts of the word yet reape no benefit by them, because they want the Spirit of Prayer to utter them. This one meditation of the blessednesse of the man chastised, and taught by God, yeeldes comfort onely to him, who with this holy Prophet can in the apprehension of this meditation aduance his heart to God, and say, *Blessed is the man whom thou chastizest O Lord, &c.* And surely good reason is there if wee rightly consider of it, that matter of comfort conceiued in our harts should be vttered in prayer vnto the Lord. For whence was it that any matter of comfort came into thy minde? Was it not of God who hath this as part of his style to be the God of comfort? was it not he that poured those comforts into thy soule? good reason then thou shouldest againe poure them forth into his bosome, and returne them backe to him that is the Father, and fountaine of them. And in truth such is the nature of spirituall comfort that being shed into our hearts it so enlarges, and dilates them that it makes them to poure forth themselues in prayer vnto the Lord. The sweete comfortable rayes of this sunne when once they haue lighted vpon our hearts by our reading, and meditating in the word doe forthwith againe rebound, and reflect backe vpon God from whom they came, by our earnest, and feruent prayers sent vp to him. And therefore no sooner could the Lord minister an answer to the obiection which rose in
the

the Prophets minde out of his former argument of consolation, but the Prophet forthwith as ye see returns this answer to the Author thereof, therein giuing him the glory of that comfort which hee reaped by it, saying, *Blessed is the man, &c.*

So much of the scope and coherence of the text. The words themselues containe an *attribution* of blessednes to the man chastised of God, and taught by him in his Law. In the man therefore, here pronounced blessed, two things are propounded: 1. He is one of *Gods chastised*: 2. He is one of *Gods taught*. And here for the right vnderstanding of the words, wee must remember that blessednesse is giuen in both these respects ioyntly together, and not seuerally in regard of each. The Prophets meaning is not, that he who is chastised of God, is blessed; and so also, he that is taught of God, but that he in whom both these meete together to bee both chastised, and taught of God, that such an one is blessed. In the handling of the words I will speak of these two points.

1. Of the qualities of the man here blessed by the Prophet.

2. Of that blessednesse which here is ascribed vnto him in regard of those qualities.

For the first the qualities are two:

1. *He is chastised of God*. Here it may seeme strange, that the Prophet speaking of afflictions which came by wicked men vnto the Church, as appears by the former part of the Psalm, should yet ascribe them vnto God. But wee must know that

it is not the Prophets meaning hereby any thing at all to excuse the wicked Persecutors, who besides the euill of punishment in correcting the Church, which is Gods iust, and holy worke, are to bee charged with the euill of sinne, in that they do this work of God blindly, and ignorantly, propounding to themselves the satisfying of their owne malicious, and spightfull affections, as the onely end of that they doe, and no such thing as God intendeth. What then?

Doct.

Surely hereby he would teach vs that Gods holy hand hath a speciall stroke in those afflictions which come to his Church and children, euen by meanes of euill, and vnreasonable men. *Is there any euill in the Citie, and I haue not done it?* Amos 3. 6. And yet we know that many, if not most euills are done by some bad men, or other. But for all that God wil haue all acknowledged, as his own doing. Here upon *Ioseph*, though of his enuious brethren sold into *Egypt*, saith, that God sent him thither. And *Iob* robbed of the *Sabaans*, saith, *The Lord hath taken away*, Iob 1.

The Lords hand in the punishment inflicted on his by euill ones, shewes it selfe in these three actions:

1. From all eternities he did appoint them, Act. 4. 28. to doe *whatsoeuer thine hand, and counsell hath appointed to be done.*

2. He being able to hinder and restraints them, doth not, but willingly suffers them, yea he withdrawes that which might hinder, as his retaining
[grace]

grace which before kept them in, and other outward impediments, yea he sends those things which hee knowes through their corruptions will further, and forward them, as outward obiects, and occasions.

3. Hee ordereth, and disposeth these punishments, turning them to his owne glory and the good of his Church. Thus *Ioseph* said of his selling into *Egypt*, God disposed it to good, though his brethren thought euill against him, *Gen.* 50.20.

This must teach vs patience when we are wronged, iniuriéd and oppressed in any sort by euill men, because then being vnder them we are vnder Gods rod, as *Asbur* is called, *Is.* 10. This vse *Dauid* made, *Pf.* 39.10. *Absalon* rising vp against him, *I was dumbe and said nothing, because it was thy doing.* And this made him so patiently endure *Shimies* rayling, not suffering his seruants to take reuenge, because *the Lord had commaunded him to curse,* 2. *Sam.* 16.10. As in that persecution of the tongue, so likewise in the persecution of the hand it may bee said, The Lord hath commaunded Tyrants to imprison, to impouerish, to beate, to banish, and to behead his children. And therefore as noble men condemned to die, do patiently suffer the stroake of death at the hands of the base Executioner, therein shewing their subiection, and obedience to their Prince, so must we patiently, and meekly endure all the indignities, and iniuries of wicked worldly men, therein giuing testimonie of our obedience to God, who vseth them as instruments of his iustice to correct vs. In corrections comming immediately from

vs.

Gods hand we are not ordinarily so impatient, as in those which come by means of wicked instruments. The reason is, because in these latter, we cast our eye too much vpon the malice, hatred, and spight of the instruments, and cannot therein behold the Lords holy hand striking vs with these rods. But if we would consider that it is God that scourges vs by them, we should then be ashamed of our folly, in being angrie at the rod without any regard of the Smiter, in snarling like dogs at the stone, neuer looking at the flinger. Yea wee should then frame our selues to greater patience, putting our mouth in the dust, and giuing our cheeke to him that smites vs, because it is the Lords doing more then his, and though he be vniust, vmerciful, vnfaithfull, and vnkinde, yet God therein is most iust, merciful, faithfull, and kinde vnto vs.

Vse.

2. It is a doctrine of singular cōfort to the children of God being in the hands of their cruell, and crafty aduersaries, because their aduersaries also are in the hands of God, as a rod in the hand of the Smiter. And therefore as the rod of it selfe can doe nothing any further then the force of the hand vsing it giues strength vnto it, no more can they doe any thing vnto vs, as our Sauour told *Pilate*, further then it is giuen them from aboue, *Ioh. 19.* A merciful father, though he take a great swindging rod into his hands to correct his childe, yet he will not spend it wholly vpon his tender chilles backe, he will strike but softly, and so will not doe him all the hurt which hee might, vsing the rod to the vttermost; when the
poore

poore child sees such a terrible rodde, he might iustly be afraid, knew hee not that his louing Father would so handle the rodde, that it should doe him no more harme then a smaller one would. When God lets loose vpon vs bloody and boysterous Tyrants, whose throat is an open sepulchre, whose feet are swift to shed blood, and whose mercies are cruell, this might well disinay vs, knew we not that God by his ouer-ruling hand did moderate, and restraine them. Otherwise, if as their power is the rod, so their malice were the hand that had the ordering thereof, there would bee no hoe with them, but they would soone make a finall dispatch, and riddance of Christians from the face of the earth. But sith God is the hand wherein these rods are holden, wee need not to feare the greatest of them, though liuing rods. For howsoeuer *Dauid*, 1. *Sam.* 24. oppose the hand of God, and man, and saith, It is better to fall into the hands of God then of man, yet wee must know, that euen that which *Dauid* calls the hand of man, is the hand of God. And therefore, although it be better for vs to fall into the hand of God immediatly correcting vs, then mediately by euill men; as it is better for the child to haue a boxe on the eare with his fathers hand, then to bee scourged with a whip, and that God shewes more mercy ordinarily in the former kind of correction then in the latter, yet mercy also doth hee shew vnto vs in the latter, in that hee bridles, and curbs, yea oftentimes mollifies, and mitigates the minds euen of most fierie, and furious aduersa-

aduersaries, suffering them to doe no more then he himselfe hath appointed.

2. Thing to be considered in this our blessed man, is, that he is taught of God in his Law. *And teachest in thy Law.*

Dott.

Here note, that happines is not ascribed to the man chastised, vnlesse as he is chastised, so also he be taught of the Lord in his Law. See then who is the man that may challenge part in this blessednes which is here given to the afflicted. Hee who is schooled, and nurtured of the Lord by the meane of his affliction, and thereby learnes many godly lessons which he knew not before. Afflictions in themselves are tokens of Gods anger, curses rather then blessings; but yet when God by his wonderfull power, drawing light euen out of darknes, shall turne them to our good, to the increase of grace & sanctification in vs, then are they vndoubted badges of our blessednes. Examine thy selfe therefore what thine affliction hath taught thee, otherwise, if thine affliction finding thee vntaught, so likewise leaue thee, I debarre thee that blessednes which appertaines to Gods people in their afflictions. Nay, cursed art both thou and thine affliction too, thine affliction is but a fore-runner of worser things, likely to befall thee when it departs from thee, without leauing behind it the stampe of this holy learning in thine heart.

But more particularly to handle this teaching here spoken of. *Teaching* implyes both a Schoole-master, a *Teacher*, instructing, and *lessons taught*. In this

this *Teaching*, both these points are here noted out. And for the first, namely, the *Schoolemaster*, it is two fold: 1. The outward affliction and chastisement, *whom thou chastisest, teacheſt*, that is, whom by chastising thou teacheſt. 2. God himſelfe, who is the chiefe, and principall head Schoolemaster, the other being but an inferiour, and subordinate one, *whom thou teacheſt*. And for the second point, *The lessons taught*, they are included generally in those words, *In thy Law*. To beginne then with the Schoolemasters, and first with the first.

The first Schoolemaster is Affliction. A sharp, and ſeuere and ſwinging Schoolemaster indeed, & ſo much the fitter for ſuch ſtout and ſtubborne ſchollers as we are: Who becauſe wee will not be ouercome by faire meanes, muſt needs therefore be dealt withall by ſoule. For God doth not willingly afflict vs, but being neceſſarily thereunto inforced, by that ſtrength of corruption in vs, which otherwiſe will not be ſubdued. So Phyſicians, and Chirurgions are conſtrained to come to cutting, launcing, and burning, when milder remedies will not preuaile. Let vs therefore hereby take notice of the hardnes of our hearts, the fallow ground whereof cannot be broken vp, but by this ſharpe plough of Affliction. See what dullards and block-heads we are, how ſlowe to vnderſtand ſpirituall things, not able to conceiue of them by the inſtruction of words, vnleſſe they be euen beaten, and driuen into our braines by blowes. So thick, and brawny is that foreskin which is drawne ouer our vncircumciſed
cares,

Doct.

Doct.

eares, and hearts, that no doctrine can enter, vnles it be pegged, and hammered, and knocked into vs by the fists of this sowre and crabbed *Schoolemaster*.

The second Schoolemaster is GOD himselſe. Afflictions of themſelues, though curſt Schoole-maſters, yet can do vs no good, vnleſſe God come by his Spirit, and teach our hearts inwardly. Let vs therefore pray, that as in the miniſtry of Gods Word, ſo alſo of his works and iudgements, wee may be all *taught of God*. For it is his Spirit that quickneth, and animateth the outward meanes, which otherwiſe are a dead letter. And this is the reaſon that many men haue rather grown worſe by their afflictions, then any thing better; becauſe Gods Spirit hath not gone with the affliction, to put life and ſpirit into it, as *Moses* obſerued in the *Iſraelites*, *Deut. 29. 2, 3, 4. Yee haue ſeene, ſaith he, all that the Lord hath done before your eyes in the Land of Egypt, the great tentations which thine eyes haue ſeene, &c. Yet the Lord hath not giuen you a heart to perceine, and eyes to ſee, and eares to heare vnto this day.* And *David* complaines alſo of them, *Pſal. 106. 7. Our Fathers vnderſtood not thy wonders in Egypt.* They ſaw them, but vnderſtood them not, becauſe God gaue them not an vnderſtanding heart.

The ſecond point is, *The leſſons taught* this bleſſed man by the two former Schoolemaſters, *whom thou teachest*: What? *In thy Law.*

Doct.

Here obſerue generally, what it is which afflictions, or God by afflictions teacheth his children: euen the ſelte ſame thing which he teacheth in his Word:

Word : as the Schoolemaster teacheth his scholar the same thing by the rod, which hee teacheth by words. The Word then is the storehouse of all instruction. Looke not for any new diuers doctrine to be taught thee by affliction, which is not in the word. For in truth, herein stands our teaching by affliction, that it fits & prepares vs for the Word, by breaking & subduing the stubbornnesse of our hearts, and making them plyable, and capable of the impression of the Word. Wherefore, as the Apostle saith, that the Lawe is our Schoolmaster to Christ, *Gala. 3.* because the Law by shewing vnto vs our disease, forceth vs to the Physician. So likewise it may be said, that afflictions are Schoolmasters to the Law. For whilst we are at ease, and in prosperity, though the sonnes of thunder terrifie vs neuer so much, with the fearefull cracks of legall menaces, yet are we as deafe men, nothing moued therewith. But when we are humbled, and meekened by affliction, then is there way made for the terrors of the Law, then doe wee begin with some reuerence of attention to listen, and giue care vnto them. When therefore God sends vs any affliction, we must know that then he sends vs to the Law and to the Testimony. For he teacheth vs indeed in our affliction, but it is in his Law. And therefore if in our affliction we wil learne any thing, we must take Gods booke into our hands, and carefully & seriously peruse it. And hereby shall it appeare, that our afflictions haue been our Teachers, if by them wee haue felt our selues stirred vp to greater dili-

diligence, zeale, and reuerence in reading, and hearing the Word.

Wee see then the generall lesson which affliction teacheth; namely, that which is in the Law.

But this generall, comprehends within his large circuite many specialls worth the knowing. In speciall therefore, to consider of the particular lessons which affliction teacheth those whom it maketh blessed, wee must knowe that they are very many. They may be reduced to two heads, according to the sorts of the schollers that learne: which being of two kinds, either such as are to be conuerted, or such as are already conuerted, answerably are the lessons taught, some for the one sort, some for the other.

*Afflictions
lessons 2.*

*1 To the vn-
conuerted.*

I. For the first sort, Those who are yet *to bee conuerted*. They by their afflictions are taught this one worthy lesson, worth all the lessons in the world; namely, to conuert & turne to the Lord, to repent and belieue the Gospell. This affliction teacheth vs not of it selfe, for of it selfe it teacheth vs rather auersion from God, then conuersion vnto God: of it selfe, it rather driues vs further frō, then drawes vs neerer vnto Christ. But onely by accident, and occasionally, euen as the Law shewes vs Christ, which of it self shewes vs nothing but damnation. For in this very point, as in many others, affliction is the Deputy and Vicar of the Law, working with vs in the selfe same manner. For it is that hammer that breakes our rocky hearts, and makes them to see, and feelee euen by our own experience,
how

how vile and miserable we are: and so when we are, thus brought to the sight of our own misery by sin. God, who can draw forth water euen out of the rock, takes occasion thereby to stir vp in our hearts, a serious consideration of, and an earnest desire after that remedy of our misery, which is propounded in the Word.

This lesson did *Manasses* learne in the schoole of affliction, being before a very monster of men. The prison was a meanes of his spirituall enlargement. The bolts of iron wherewithall he was fast fettered, and deteyned vnder the power of his aduersaries, vnloosed the bonds and fetters of sinne, wherewithall he was held captiue vnder the dominion of Satan. Thus was it also with the Iaylor, *Act. 16.* vnto whom the danger of his outward man, was a happy meanes of the safety, and saluation, both of his outward and inward man. The sword wherewithall he would haue thrust himselfe thorough, vvas that which whetted, and sharpened the sword of the Spirit to enter piercingly, and deeply into his heart and conscience. A scholler of the same forme was *Paul. Act. 9.* who when he was vnhorsed by Christ, and stricken downe to the ground, and smitten with blindnesse, then, euen by meanes hereof, was spiritually lift vp, to the high dignity of a sonne, and seruant of God. His bodily blindnesse opened the eyes of his mind, and made him in meeknesse of spirit to humble himselfe vnder his hands, whom he was persecuting, and to say, *Lord, what wilt thou haue me to doe?* It were to be wished that afflictions might

might finde such happy schollers now a dayes amongst vs, that *by them our eares, as Iob speakes, being opened to discipline*, being before vncircumcised, and shut vp, we might iustly say with *Paul, 1 Cor. 11.* that we are iudged heere, that we should not be iudged heereafter. Then might wee safely assume to our selues the blessednesse heere spoken of, when being chastized wee haue also beene taught of the Lord, to abhorre our former sinfull wicked courses, and in truth of heart to turne vnto the Lord. But it is farre otherwise, mens hearts are like the Smiths stith, the more God strikes them with his iudgements the harder they are, like to those Iewes *Amos* complains of in his fourth chapter: I haue sent these and these iudgements, as pestilence, famine, sword, *yet haue not turned vnto mee.* And *why should yee bee smitten any more, since yee fall away more and more. Isay 1. 5.* Such Non-Proficients are our vnconuerted ones in this schoole of affliction. For he that profiteth in this interiour schoole staves not long here, but is presently sent to an higher schoole, euen the schoole of Christ himselfe. And then, oh thou wicked wretch, shalt thou shew thy selfe a good scholler of thine affliction, when by it thou art made a Disciple of Christ. For this is all this *Vther* teaches thee, to enter into the schoole of the Arch-Teacher *IESVS CHRIST*. Then therefore hast thou learned thy lesson, and so become one of those happy ones of our Prophet heere, when thou art but lifting thy foot ouer the threshold of Christs schoole, bringing with thee a minde desirous

rous to learne, ready to deny it selfe, tractable and teachable, saying with *Paul, Lord, what wouldest thou haue me to doe?*

And thus haue wee learned what is the lesson of affliction to the vnconuerted.

2. The second kind of lessons taught by affliction, is to those already conuerted. And these lessons are of two sorts.

1. To the conuerted. 2.

1. Concerning the right manner of bearing affliction.

2. Concerning the right profit, and holy vse of afflictions. These lessons are proper to the conuerted, it beeing impossible for a man vnconuerted to leaue either of them.

For the first, namely, the right manner of bearing afflictions. This lesson is necessarily required for the attaining the happinesse here pronounced vpon the chastised of the Lord. *Heb. 12. If yee endure afflictions, God offereth himselfe vnto you, as vnto sonnes.* Euery one hath not the happinesse of Gods sonne sealed vp vnto him by affliction, but he onely that *endureth* it, namely, in the right maner.

1. Right bearing. 2.

Now concerning the right manner of suffering, the Lord teacheth two lessons to his children, and that euen by meanes of their afflictions.

1. That they suffer them in faith, hanging on Gods prouidence, and promises for comfort, deliuerance, and turning the affliction to our good. *Hab. 2. 4.* The Prophet hauing foretold great troubles, shewes the people the right manner of their behaviour in those troubles. What may that be?

1. In faith.

The iust man shall line (euen in the midst of those troubles) *by his faith.* And here the speciall worke of our faith, is to striue and struggle with doubts arising from infidelitie, which we doe, when with *Iob* we cry out, *Lord, though thou kill mee, yet will I trust in thee,* *Iob. 13. 15.* And with the poore man in the Gospell, *Lord, I beleue, help my unbeliefe.*

2. In obedience.

2.

2. That they suffer them in obedience, in submitting their wills to the will of God. 1. To his reuealed will in his Word, the Commaundement. *Luke 9.* of taking vp the crosse. 2. To his will reuealed in the euent of the crosse that is vpon vs. For nothing comes to passe, but by the wil and appointment of God. When therefore any crosse befalls vs, we must subiect our wills to the will of God, that hath disposed that crosse vnto vs, saying with Christ, *Not my will, but thy will bee done.* Hence, *Heb. 5.* Christ is said to haue *learned obedience* by his sufferings; that is, he had experience of his obedience in suffering, to the will and good pleasure of his Father.

Thus obedience shewes it selfe especially in these two points.

3. In Patience.

1. In *Patience*, whereby we are content without murmuring, or grudging, to resigne our selues into Gods hands, to bee dealt withall-euen as it shall seeme good to him, both for the time and measure of our affliction: *Luke 21.* *By your patience possesse your soules,* therein prescribing them a course of an orderly cariage in those afflictions there foretold. Now God will account of vs, as of patient sufferers,

ers, if finding impatency to arise in our affections, we shall be displeased with our selues for it, saying with *Dauid*, *Psal. 62. Yet my soule be silent to Iehouah.*

2. In cheerefulnesse, when willingly wee shall put our neckes vnder this yoake, and willingly kisse the rod. If wee goe to the crosse, as Beares to the stake, wee suffer not in obedience. For the obedience that God requires and loues, must bee cheerefull. Therefore the commandement of suffering sayes, *Let him take vp his crosse*, which phrase argues cheerefulnesse. He must not let it lie onely on his backe, being layd on; which argues patience: but he must euen himselfe stoope, and take it vp, which implyeth willingnesse. This cheerefulnesse receiueth a speciall encrease in those afflictions which wee suffer for the truths sake at the hands of euill men, whereupon the Apostles reioyced in their scourgings. Yet this cheerefulnesse is not so to be found in any, as that hee shall not meet with many sore fits of dumpish heauinesse, but as before it was faith to encounter with infidelity, it was patience to wrestle with impatency, so likewise heere it is cheerefulnesse, with the Prophet *Dauid*, to chide and checke our soules for our vncheerefulnesse, *Psal. 42. 5. Why art thou cast downe within mee, O my soule.*

Thus much of the lessons touching the right manner of suffering: now come we to those, which are concerning the right vse of affliction.

2. The second kinde of lessons, which affliction teaches the Conuerted, is in making an holy vse

A a 2

of

1. In cheerefulnesse.

2. Right profiting. 2.

of their afflictions. And this vse of our afflictions is either in regard of *knowledge* or *practice*.

1. *Knowledge.* 2.

1. For knowledge : By affliction wee learne a two-fold knowledge.

2. *Of corruption.*

1. Wee come by affliction to haue knowledge of our *corruption*, and a very cleere sight of our weakenesse and infirmitie, because then there is matter for our corruption to worke vpon. Therefore, howsoeuer before it lay hid, and couched in the heart, and so vndiscerned of vs, yet being proouoked, and stirred vp in vs by affliction, it plainly manifests it selfe. A glasse of water being shaken, many moles ascend, and appeare, which before were not seene. A man would hardly belieue that there were so much infidelity, impatience, techines, frowardnes, rebellion, faint-heartednes, loue of the world, and many such like corruptions in him, as he shall find and feele in himselfe in the day of his affliction. We then, who in the day of our prosperitie thought our selues, by reason of the pride, and deceitfulnesse of our hearts, goodly and glorious Christians, strong in faith, of great meekenesse and patience, able to deny our selues, and this vworld, by that triall which wee haue of our selues in affliction, are taught the cleane contrary. In this regard afflictions are called Tentations, *Iam. 1.* because they try vs what is in vs, and discover, and detect the close corruption of our hearts. So *Moses* witnesseth to the Israelites, that God humbled them by want in the Desert to proue them, and to knowe what was in them, *Dent. 8. 2.* Let this then be the first

first lesson we labour to learne by our afflictions, thereby to take a more through notice of our manifold corruptions, that so we may learne to abate that high conceit of our strength, remembring *Salomons* Prouerbe, If thou faint in the day of aduersitie, thy strength is but small, *Prou. 24. 10.*

2. Wee come by affliction also to an experimentall knowledge of that measure of spirituall grace which is begunne in vs. For this is the time wherein Grace shall be euen forced to shew it selfe in vs, if there be any: for our corruption exasperated by the affliction, beginnes to worke presently. And then if there be grace in vs, contrary to this corruption, (as alwaies one contrary is prouoked by another) it will be also exasperated by the contrarietie of corruption, to oppose and encounter it. There is no time for the Martialist to shew his valour, but in the time of vvarre. The time of affliction therefore, being the time of the spirituall war, and conflict betwixt the flesh and spirit, then questionlesse, howsoeuer before the spirit lay asleepe in vs, yet then he will awaken, and stirre vp himselfe, and declare his mighty power, and puissance in vs. Hence it is that afflictions, by *Peter*, are called *the triall of our faith*, *1. Pet. 1. 7.* And as they are the triall of our faith: so of our patience, hope, obedience, courage, constancie, &c. Therefore, *Rom. 5. 3.* *Afflictions* are said to *bring forth patience*: because by them, this grace of Gods Spirit is stirred vp in his children, and in their afflictions they haue experience of their patience. Afflictions, in themselves bring

2. Of Grace.

bring forth impatience, and by this impatience of the flesh, the patience of the spirit is excited. Our Saviour is said, *Heb. 5. to haue learned obedience by the things which he suffered.* How was that? Being before disobedient, did hee then learne to become obedient? Not so: but hee learned it experimentally, that is, he had triall of his obedience, which was alwaies in him before, but had not so fit an occasion to shew it selfe till then. So in the same sense may it be said, that *Abraham* learned loue by that grieuous affliction of beeing put in feare of losing *Isaac*. For so God tells him, *Gene. 22. Now I knowe that thou louest mee.* God knew it before, but the meaning is, that now by manifest experience it was made known indeed, that *Abraham* did in truth loue God. Therefore it is said that God tempted *Abraham*, in giuing him that commaundement of sacrificing his sonne. By affliction therefore wee come to haue knowledge of that grace to be in vs, which before wee either knew not to be in vs at all, because there is no occasion for it to shew it selfe, vnlesse in affliction: as how can a man shew his strength, vnlesse some burthen bee layd vpon his backe; or else wee knew not to be in our selues in that measure, and sinceritie that it was: because there can be no occasion of so sound a triall of affliction. *Reue. 13.9. Iohn* hauing foretold some grieuous persecution, he addieth, *Heere is the faith and patience of the Saints.* That is to say, Here is matter now for the faith of the Saints to work vpon. Hope is compared to an Anchor, *Heb. 6.* whose vse is specially

cially in a storme. For though in prosperity we may haue experience of our faith, and hope, and loue to God, yet nothing so soundly and throughly as in affliction. In prosperity there is place for the Diuels obiection, *Doth Iob serue God for nought?* but in affliction it is taken away, and it appeares plainly that wee loue God, serue and obey him, not as mercenaries for our owne profit, but euen for himselfe. Againe, though in our prosperitie wee might haue some experience of the sinceritie of our graces, yet not of that great measure of them which we haue in affliction. Many of the Martyrs that before they were in question, quaked and trembled, after GOD brought them into the field were emboldened, and strengthened to suffer the most exquisite torments their aduersaries could deuise. While the corne stands in the field, wee may giue some gesse what it will amount to, but when it is cut downe & threshed out, the yeeld proues more oftentimes then we could before possibly expect. So is it with Christs haruest; till wee bee threshed with the flayle of aduersity, we cannot tell what increase of corne we shall yeeld to our heavenly Master. So much for the vse of affliction respecting Knowledge.

2. For Practice; The vse of affliction in matter of practice, is either in *renuing* graces decayed, or else, in *increasing* these decayed graces after we haue afresh renewed them.

1. And first of all, our afflictions teach vs to renewe, and take vp afresh the practice of all Christian

2. Practice, 2.

1. Renuing graces decayed.

duties, which prosperity had caused vs to intermit. For oftentimes, the children of God beeing drunken, and besotted with ease and prosperity, fall into dangerous Lethargies, and such dead sleepes of carnall carelesnes, that they euen forget God, and themselves. Now by affliction, God comming & giuing them a priuy nip in their flesh, awakeneth them, and causeth them to return again vnto themselves. So that in this respect, affliction is to the children of God, as the pricke to the brest of the Nightingale, whereby she being awakened out of her sleepe, singeth most melodiously. See how the Apostaricall Church of the Israelites, pricked with the thornes of affliction, *Hosea 2.7.* playes the Nightingale, sweetly singing the song of her returning againe to the Lord, her first husband. So the Prodigall sonne, feeling the prick of famine, *Luke 15.* hauing been once a member of the Church, a sonne liuing in the house of his Father, and afterwards running away, what is it that sends him home againe, and makes him renue his conuersion? The present misery wherewithall hee was pinched. To this purpose excellently speakes *Elihu, Job 33. 15, 16.* that God in trouble rounds men in the eare, that lye securely snorting in their sinnes, and so arouses them by the noyse of his voice speaking in affliction. Haue we therefore beeing wise Virgins, begun to slumber with the foolish? haue we left our first loue, and decayed in the graces of the Spirit? then surely if affliction come vnto vs, the lesson we are to learne, is to *remember from whom*

we

we are fallen, to repent, and doe our first works, and to quicken those things that are ready to dye.

Now these decaying, and languishing graces, which affliction calls vpon vs to reuiue, and stirre vp afresh in our selues, are either *generall*, and the maine foundation of all the rest, or else *speciall*, depending vpon the former.

1. The *generall* and *fundamentall* graces, the renouation whereof affliction teacheth, are *Faith* & *Repentance*.

And first, affliction teacheth vs to renue our *Faith*, both in regard of Gods prouidence for this temporall life, as also of his mercy for the life to come, in the saluation of our soules.

1. For the first; wheras in prosperitie we hauing all things according to our hearts desire, as health, strength, credit, countenance, maintenance, wee did too too much rest, and rely our selues vpon these, for the preservation of this transitory life: now when in affliction God takes from vnder vs these proppes, these stilts, and staues of our confidence, then we are constrained by faith to fly vnto him, and depend on his good prouidence, *Dent. 8.*

2. Therefore he humbled thee, and made thee hungry, that thou mightest learne, that man liueth not by bread, but by euery word that proceeds out of the mouth of God. This was the lesson God would teach the Israelites by that hunger and want they endured in the Desart, namely, to call backe their confidence from the outward meanes of life, as bread, and to giue it wholly to Gods prouidence. This lesson

also

1. *Table 2.*

1. *General. 2.*

1. *Faith. 2.*

1. *In Gods prouidence.*

also *Paul* confesseth that hee was taught by his affliction, *2. Cor. 1. 9. We receiued the sentence of death in our selues, that wee should not trust in our selues, but in GOD who raiseth vs from the dead.* We are all like proud beggers, who so long as we may haue reliefe at home, will not goe seeke abroad: as long as wee haue the outward meanes to stay our selues on, we will not seeke to God. But in affliction God makes vs giue ouer our hold, in the meanes which he takes from vs; and so wholly to cast our selues by faith on him. When riches haue taken vnto the wings of the Eagle, and are gone frō vs; when our credit shall be cracked, and our honour layd in the dust; when the precious oyntment of our good name shall putrifie; when our dearest and neereest friends shall deceiue vs as a brooke; in a vvord, when all outward helps and hopes shall fayle vs, and we shall be left destitute, and desolate, starke naked, and bestript of all, will not this make vs, denying all other things, by faith to catch hold on God, houering and couering our selues vnder his wing? Yes surely: Then shall we be forced to say, *It is better to trust in God, then to haue confidence in man, yea, it is better to trust in God, then to haue confidence in Princes, Psal. 118. 8, 9.* And with *Iehosaphat, 2. Chro. 20. O Lord, we know not what to doe, but our eyes are toward thee.*

2. In Gods promise.

2. Neither doth affliction cause vs to renue our faith onely, in depending vpon Gods prouidence for these outward things, but also in depending on his mercifull promises, for the saluation of our soules.

soules. For vnlesse this latter act of our faith be renewed, it is impossible wee should renew the former. In Christ onely come wee to haue right to temporall mercies; and therefore none can haue faith in God for his preservation in this world, that hath not faith in Christ for the remission of his sinnes. Afflictions therefore teaching vs to renew the former, doe necessarily also cause vs to renew the latter. And as in this regard affliction stirres vs vp to renew our faith, in beleeuing in Christ, so also in another respect. When afflictions are come vpon vs, Sathan useth to descant vpon them, and cast them in our teeth, as arguments of Gods anger. Herevpon wee are necessarily constrained to looke to our assurance, to search our euidences, to consider wel on what ground wee stand, and to try our faith to the vttermost. Thus *Iob* renewed his faith in his affliction notably, by examining the soundnes of his former faith, and by continuing in it after hee had found it sound; not casting away his confidence, but cleauing more forcibly to GOD then before, *Lord, though thou kill me, yet will I trust in thee, Iob 13.*

2. The second maine and generall grace which affliction teacheth vs to renew, is *Repentance*. Now afflictions cause vs to renew our repentance, either in those acts which concerne our *sinnes past*, or those which respect *sinnes to come*.

1. The acts of *Repentance* respecting *sinne past*, taught by affliction, are 4.

1. The first is to examine, and search our harts, and so to come to a knowledge of them. For affliction

2. *Repentance.*

2.

1. is 4.

1. *Search of sinne past*
or *examination.*

tion

tion preacheth Gods wrath, & Gods wrath necessarily presupposeth some sin. The darknes of affliction is a light whereby we find out sin. When we see things goe not well without, wee are enforced to conclude that there is some disorder within, and to say with the Church, *Lam. 3. wherefore is the living man sorrowfull? Man suffereth for his sin.*

And hereupon we proceed further, and say with the Church in the same place, *Let vs search and try our waies*; let vs find out those sinnes for which we are now rebuked. This is that which *Elihu* plainly teacheth, *Iob. 36. 8, 9. And if they be bound in fetters, and tyed with the cords of affliction, then will hee shew them their worke, and their sinnes, because they haue beene proud.* Before these cords and fetters came, men would take no notice of their sinnes, but slubbered them ouer as matters of nothing, soothing, and blessing themselues in them: but when God comes with this scourge, he makes them enter into their hearts, and ransack their consciences, & there to find out their close & secret corruptions, which before they saw not. This did the grievous mortality of the Israelites in the Wildernesse effect in *Moses*, and others fearing God. *Psal. 90. 8. Thou settest our iniquities before thee, and our secret sins in the light of thy countenance.* God sets our iniquities before himselfe, when he sets them in order before our owne consciences. *Psal. 50.* So was it with *Iob*, by meanes of his affliction possessing the sinnes of his youth; with the widdow of *Sarepta*, who cryed out to the Prophet when her child was dead, *why*

art thou come to bring my sins to remembrance? With Josephs brethren, whose memories beeing rubbed by affliction in Egypt, they came to see the greivousnes of that sin, which for the space of twentie yeeres they had suffered to lye vnquestioned vpon their consciences. And thus was it with Iacob, who being made odious in the sight of his neighbours, by the bloody butchery of his sonnes, therevpon tooke occasion to search his family, and to find out that secret idolatry which for a long time had lyen lurking there. And thus ought it to bee with euery one of vs in the day of our affliction, to harken to the cōmandement of the Prophet, Zeph.

2.1. *Sift, sift your selues, O Nation, not worthy to be beloued.* Enter we into a more serious cōsideration of our owne waies, and courses, that so wee hunting, and ferreting out our corruptions out of the close corners of our hearts, we may both see those finnes which we could not formerly espy, and may more cleerely discerne those which already haue beene discovered vnto vs.

2. The second Act is truely to humble and deiect our selues for these finnes found out. This *Humiliation* taught by affliction, is two fold.

1. Inward; which is first in the iudgement, when we haue a very base, and meane opinion of our selues, yea of that which is most glorious and excellent in vs. In prosperity wee could nourish great and high conceits of our selues, and admire our owne beauty, and excellencie: but in affliction being taken downe by God, wee are vrged to take downe

2. Humiliation.

2.

1. Inward, 2.

1. In Iudgement.

downe our selues further, and in the sight of our soule deformed feet, to pluck in our Peacocks feathers. Then with *Iob*, though before iustifying our selues wee cry out, *Behold, I am vile, and abhor my selfe in dust and ashes, Iob. 42.* Then, with the Prodigall child, though before thinking our selues to be too good to be sonnes, wee iudge our selues scarce worthy the roome of a seruant. Then with *Dauid*, though before blessing our selues vvith the pompe and pride of our glorious estate, we said we should neuer be moued: yet then by experience, seeing our former vanitie, we despise all the glory, and greatnes of this world, saying with *Dauid, Psal. 39. 11. When thou with rebukes doost chastise man for iniquity, thou as a moath makest his beauty to consume: surely every man is vanity.*

2. In affliction.

Secondly, this inward *Humiliation* is also in the afflictions, whē in the sight of our sins we haue broken, brused, and bleeding hearts. This humiliation also hath affliction alwaies wrought in the hearts of Gods children, *Iere. 31. 18. I heard Ephraim lamenting. Lam. 3. 20. My soule hath them*, namely, the gall and wormewood of affliction *in remembrance, and is humbled in mee.*

2. Outward.

2. Outward; Which is declared in our outward cariage, both towards God and man. This also affliction will wring frō vs: for it will bring vs downe vpon our knees before God, and make vs confesse our owne vnworthinesse, as in *Iob*, the Prodigall, & in *Ephraim, Iere. 31. 18.* confessing his owne vntamenes with teares. And *Lam. 3.* It makes a man to put his mouth in the dust. It makes vs also to be of

an humble and lowly carriage towards men, doing nothing that may saue of pride, contempt, or disdain, but rather abasing our selues to our inferiours, and *Lam. 3.* giuing our cheeks to the smiters, and patiently & meekly, without desire of reuenge, enduring many opprobrious indignities. Hereof we haue a notable example in *Dauid*, who though the King, yet being throughly humbled by that grieuous affliction of *Abshaloms* treason, most quietly and contentedly suffered the base peasant *Shimei* to bemyre him with the dirt of his filthy tongue, restraining his seruants from reuenge.

3. The third act of *Repentance*, which affliction teacheth vs to renew, is, after that we haue seen our sinnes, and in some good measure haue been humbled for them, to pray earnestly, as for life & death, for the pardon of them, and for power ouer them. In prosperity we pray heauily & drowsily, as though we had no life, but in our affliction this lazinesse is shaken off. The sense of our present misery, sets an edge vpon our prayers, puts life and spirit into them: yea, it giues wings vnto them, and causeth them to ascend aloft, wheras before they lay groueling on the ground. Oh! how sauourly do we pray in affliction? how feelingly, feruently, & forcibly? *Esay 26. 16.* *Lord, in trouble how they visited thee? they poured out a prayer when thy chastening was vpon them.* So fit and seasonable a time is affliction for prayer: then it flowes from vs, and we can poure it forth; but alas! how droppingly it comes from vs in prosperity? *Iam. 5.* *Is any man afflicted, let him,*
about

3. In uocation.

about any other, *pray*. For he most of all feels his wants, and he most of all hath the presence of the Spirit, the onely Schoolemaster of prayer, to help his infirmities, and to stirre vp strong sighes, and cries, and groanes vntterable, *Rom. 8. 26.*

4. *Reformation.*

4. The last and principall act of our Repentance, which afflictions call vpon vs for, is reformation of those our sinnes, for the which after we had found them out by examination, we humbled our selues, and prayed earnestly for the pardon of them. *Iob 36. 10. Elia* hauing set downe the first act of repentance for sinnes past, namely, the discerning of the as a fruit of affliction, addeth also this last of reformation as another, *Hee openeth their eares to discipline, and commandeth them to depart from iniquitie.* So likewise *Esay 27. 9. By this,* namely, the afflictions formerly spoken of, *shall the iniquity of Iacob be purged, and this is all the fruit, the taking away of his sinne.* So then afflictions, when by Gods Spirit they are made powerfull Teachers, they will not let vs rest in seeing our sinnes, in humbling our selues for them, in praying against them: but they will commaund vs, as *Elia* speaks, to depart from iniquity, to leaue and forsake our sinnes, & to learn the contrary graces and vertues. This *Dauid* felt in his owne experience, *Psal. 119.* who before he was afflicted, went astray, but hauing been nurtured in this Schoole, acknowledges that it was good for him that he had bin afflicted, *because thereby he had learned to keep the comandements.* The blowes of the *renewed*, saith *Salomon*, *serues to purge out euil. Pr. 20. 30.* When

when we haue felt the smart of sinne, by our affliction, then like burnt children will we dread the fire. In this respect affliction is compared in Scripture to a Furnace, into which gold being cast, loſes his drosse, and comes forth pure, and purged, *1. Pet. 1.9.* In prosperity we contract, and gather together much soyle and drosse, which the Lord is fayne to driue out of vs by the heate of this scorching fire, that so we might be pure, and refined metall for himselfe, being made *partakers of his holinesse, Heb. 12.10.* Therefore *Lam. 3.* are afflictions compared to a yoake, *It is good for a man to beare the yoake in his youth,* because it tameth, and mortifies our wilde, and vnuly corrupt natures, and makes vs in all things plyable to the will of God. This Purgatory therefore we willingly acknowledge, the Purgatory of afflictions, whereby God scowres, and cleanses vs from the draſſe of many noysome and vsauory corruptions; and as it were by a strong Purge, empties, and euacuates those superfluities of malice, enuie, pride, security, wherewith we were before surcharged. Let vs all therefore examine our selues in this one point, whether our afflictions haue brought the quiet fruit of righteousness vnto our soules: whether the Niter and Fullers sope thereof hath washed out our Leopards spots; whether the rawnesse of our corrupt, and fulsome humours, haue beene taken away after that we were sodden, and soaked in afflictions: For this is the maine vse of our afflictions. And that which our Sauour said to the man healed,

Iob. 5. do all our afflictions say to vs, both at their comming; as also, and that more especially at their departure, and farewell: *Go your wayes, and sinne no more, lest worse things come vnto you.* The want of this fruite is lamentable in many, who, howsoever in the extremity of their affliction, purpose, and promise; yea, and solemnly vow this reformation, yet no sooner is the hand of God off them, but with the dog comming out of the water, they shake their eares; and do againe with the Sow returne to the wallowing in the mire.

And these be the acts of our Repentance in regard of *Sinnes past.*

2. *Life preventi-
on of sinnes to
come.*

2. There is another Act respecting sinnes to come, which affliction also stirreth vp in vs; namely, care to preuent them: For afflictions, as they serue to reforme sinnes past, so likewise to preuent sinnes to come. Therefore are they compared to an hedge, *Hos. 2. 6.* stopping vs in our way that wee can go no further. And this *Paul* sheweth in his owne example, *2. Cor. 12. 7.* This was the end why God sent him the *Thorne* in the flesh, to preuent pride in him, lest he should be exalted aboue measure in the multitude of reuelations. And hence it is that so many times in the children of God, before honour hath gone humility; before some great blessing, some grievous crosse; that by this meanes those sinnes, which through our corruption, prosperity would haue brought with it, might bee preuented: If *Dauid* had beene presently taken from the Sheep-fold to the Throne, hee might haply haue

haue growne insolent, too forgetfull of God, and his duety in gouernement: Therefore a long time before, did the Lord exercise him with many sore afflictions, that so those mischiefes might be escaped. To the same purpose was *Ioseph* abased in the dungeon, before hee was aduanced to that place of authority. So were the Israelites forty yeares wandring in the Desart; and after that many yeares taken vp with tedious warres, before they obtained the peaceable possession of the Land of *Canaan*: and *Moses* forty yeares an exile, and a keeper of sheep, before he was the Condu&tor of the Israelites to the promised Land.

So much for the renewing of these two maine and *Generall* graces of *Faith* and *Repentance*.

2. Besides the stirring vp of these, affliction further awakens in vs many *speciall*, and particular graces; and among them specially foure.

2. *Speciall* 4.

1. Our Thankfulnessse for his mercies, which we forgot in our prosperity, though daily before our eyes. But by affliction, in the want of them, perceiuing the worth of them, we are stirred vp to a more regardfull estimation of them; and so are wee taught to bee truely thankfull for them when againe we do re-obtaine them. After long sickness, in the want of health, feeling the sweetness of health, how shal we then relish our health, and how thankfully shall wee receiue it at Gods hand? So after long imprisonment, how highly then shall we apprise our liberty, more carefully

1. *Thankfulness*.

2. Compassion.

vsing it for Gods glory then euer before.

2. Compassion towards those that are in the same, or like affliction: Wee are very cruell, and hard-hearted, by nature, to our brethren in distresse and misery: That therefore our hearts may be enlarged towards them, God sendeth afflictions to vs, that we may haue experience of the same misery our selues. This vse Christ himselve made of his afflictions, *Heb. 4. 15. we haue not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as wee are.* This *Paul* makes plaine, *2. Cor. 1. 2, 3, 4, 5, 6.*

3. Preparation for death.

3. Preparation for death, whereof euery affliction is a messenger or harbinger; and therefore when afflictions come, we haue warning giuen vs of deaths approach, and so are iustly occasioned to renew our preparation for the entertainement of him. This vse the Apostle *Paul* made of his affliction, *1. Cor. 15.* when by them he *learned to die daily.* For besides that they put vs in minde of our mortality, they themselues, being little kindes of death, make death seeme lesse grievous vnto vs. If a man would be able to beare a great burthen, hee shall be the more able to do it by inuring himselfe to beare a lesse: as *Bilney* prepared himselfe to the fire of his martyrdome, by the fire of his Castle.

4. Desire of life to come.

4. A longing, and hungering after the life to come. When we haue the world at wil, we begin to be besotted with the loue thereof, and to say as once *Peter* in the Mount, *It is good being here, let me*

me build my Tabernacle heere: God is therefore faine to weane vs from the world, euen as mothers do their children, by laying on some sowre thing which may caufe vs to distaste it, and so being out of loue with it, to cry, *Come, Lord Iesus*. This vse *Moses*, and the rest of the Israelites made of those contagious sicknesses which raigned amongst them in the Desert, *Psal. 90. 12. Teach vs to number our daies, and to apply our hearts to wisdom.* All is little enough to make vs thinke of our home. Neuer would the Israelites haue beene brought to haue stirred one foote out of *Egypt*, had they not beene tyred with that sore bricke bondage; and *Pharaohs* tyrannie; they that in the Desart wished for the flesh-pots, and onyons of *Egypt*, notwithstanding their sore bondage, surely but for that bondage, would neuer haue left those fleshpots.

So much of the first maine vse of our afflictions in regard of practice, the renewing of graces decayed.

2. The second followes; namely, an encreasing in those graces renewed. This vse of afflictions our Sauiour notes; *Ioh. 15. 2. Euery branch that brings forth fruite, my Father purges;* with the pruning knife of afflictions, *That it may bring forth more fruite.* Looke then how Vines pruned, and Trees lopped grow the faster; so the Christian afflicted, thrives, and prospers the better in Christianity; So *2. Cor. 4. 16,* the decayes of the outward man by afflictions, are the renewings of the inward. The happy *Antiperistasis* of the outward

2. Encreasing
Grace renewed.

cold of afflictions doth increase the inward heate, and seruour of the grace of God in vs. And these be the lessons which God teacheth by correcting of vs. So that now wee may fully see the meaning of these words, *And teachest in thy Law.*

Hitherto of the first part of this Text, concerning those things which are required by the Prophet, in him whom he blesteth; namely, that hee bee as corrected of God, so also taught of God.

Come we now to the second part, concerning that blessednesse which in these respects belongeth to the childe of God. *Blessed is the man.*

The doctrine of the Psalmist in this place is a paradoxe to flesh and blood, which iudgeth no men more vnhappy then those that are laden with miseries, specially such as here the Prophet speakes of, which come by meanes of cruell enemies. What blessednesse would one thinke there were in being trod vnder foote, and trampled vpon like durt by others, our bitter aduersaries? Well, though the blinde buzzards of this world cannot see this; yet the faithfull can, by the quicke and piercing eye of their faith, behold the light of the Sunne, through the thickest and darkest cloudes. Let vs therefore consider a little of this *blessednesse* of those whom God schooles by correction, and see wherein it consisteth.

This *blessednesse* therefore is twofold: *Prinative* and *Positive*.

1. The first kinde of blessednesse I call *Prinative*, because it consisteth in taking away of that curse

curse which naturally cleaves to all afflictions: For as death, so also all other afflictions haue their sting, which yet is taken away by the death of Christ: So that now to them that are in Christ, all afflictions are but droanes, they are vnstinged by Christ; they may buzze, but hurt they cannot, Christ hath fully satisfied Gods iustice, and therefore no further punishment can bee demanded of vs. Therefore our afflictions are now no longer punishment, their nature is altered, but onely fatherly corrections, and trials of our faith. And herein consists the first part of our blessednesse in affliction, that we are freed from the curse and anger of God, which is necessarily annexed to all the afflictions of the vngodly. Whereupon we may now insult ouer affliction, and sing triumphantly; Oh affliction, where is thy sting? And being out of the danger of hurt by it, we may securely laugh at it, as the wilde Asse, at the Horse and the Rider, *Iob. 5.*

2. There is also a *Positive blessednesse* in the afflictions of the godly. There is not onely the absence of euill from affliction, but good also is present, in regard whereof the afflicted worthily are called, and counted blessed.

This presence of good in our affliction is specially in these respects.

1. The good from whence they haue their Originall; namely, the loue of God disposing these afflictions to vs: *Heb. 12. whom hee loueth, hee chasteneth.* This loue of God manifests it selfe specially

in these two points: *The Measure*, and the *Manner* of their afflictions.

1. For the *Measure* : In this regard haue the godly an happy turne in their afflictions, that whereas the vngodly drinke vp the whole cup of his wrath, dregges and all, the godly do but sip of it: whereas they are scourged with Scorpions, these onely are corrected with the rods of men. In this sense, *Hab. 3. 2.* God is said to remember mercy in anger : because in punishing his children, hee respects their weakenesse, not suffering them to bee tempted aboue their strength, *1. Cor. 10. 13.* *It is the Lords mercies that wee are not consumed,* *Lam. 3. 22.* Mercy is a curbe to Gods Iustice in afflicting his children, and causes him to moderate, and mitigate the punishment; and as *Jeremy* speakes, *Ier. 10.* to correct them in iudgement; that is, in an holy wisdom proportioning their affliction according to their strength, and not in his anger, lest he bring them to nothing. This is that which the Prophet *Esay* teacheth, chap. 27. 7, 8. shewing the difference betwixt the afflictions of Gods own people, and strangers: *Hath hee smitten him as he smote those that smote him? or is hee slaine according to the slaughter of them that are slaine by him? In measure wilt thou contend with him?* This mercifull measuring out the portion of our cup, is grounded vpon Gods owne promise, *Psal. 89. 30, 31.* *If his children breake my Law, &c. then will I visite their transgressions with the rod, and their iniquity with strokes: But my louing kinnesse will I not take from him, neither will I falsifie*

my

my truth. Here then is another point of our happinesse in our affliction, that God laies not load upon vs, as on the wicked, but sweetely tempering mercy and iustice together, giues vs occasion to say with *Dauid*; *The Lord hath chastened me sore, but hath not deliuered me to death, Psal. 118. 18.*

2. For the *Manner*. God shewes his loue to vs in our afflictions, in the manner of inflicting them vpon vs, in that hee doth it as fathers correct their children, vnwillingly; *Lam. 3. 33. For hee doth not afflict willingly, nor grieue the children of men.* Hee doth not take any delight in our paine and misery, but being necessarily thereunto enforced, out of a fatherly respect which hee hath of vs, to doe vs good, and to keepe vs from mischief, *1. Cor. 11. When wee are iudged, wee are chastened of the Lord, that we should not be condemned with the world.* Gods bowels doe euen earne ouer our soules, when hee comes to correct; *Hos. 11. 8. How shall I giue thee up, Ephraim? How shall I deliuer thee, Israel? &c. Mine heart is turned within mee, my bowels are rowled together.* See how liuely God sets forth in himselfe the affections of a father, that can finde in his heart to beate his childe hauing done a fault.

2. Respect of our blessednes, in regard of the Good thereof, is in regard of the good annexed vnto them, & necessarily concomitant with them. This Good is three-fold.

1. Our conformity with Christ our elder brother, who first suffered, and then entred into glory, who first wore a crowne of thornes, & then of glory;

ry; who first felt the weight of his burdesome crosse, and then that eternall weight of happinesse, *Rom. 8. 29. Those whom he knew before, he predestinate to be made like to the image of his Sonne: that is, in being consecrated through afflictions, as he was, Heb. 2. 10.* Hitherto belongs that of *Paul, Phil. 3. 10. That I may know the fellowship of his sufferings, being made conformable vnto his death.* This is one point of our blessednes, for the liker Christ, the happier surely we be.

2. Our communion with Christ, who is a fellow-sufferer with vs in all our afflictions, vnlesse such wherein we suffer as euill doers, *1. Pet. 4. 13.* Therefore, *Act. 9.* Christ speakes to *Paul* persecuting the Church, as persecuting himselfe, *Saul, Saul, why persecutest thou mee?* Now is not this a happy turne to haue such a companion in our sufferings, to haue Christ, as it were, bearing our crosse, as *Simon of Cyrene* bare his?

3. The powerfull presence of Gods Spirit, cheering and comforting vs in our affliction. Blessednes is nothing else but enioying sweet cōmunion with God. Now sith this communion is most of all enioyed in affliction, worthily are the afflicted counted blessed, *Psal. 112. Vnto the righteous ariseth light in darknes.* That is, the lightning, and quickning presence of God in affliction. And this was the Churches comfort, *Mic. 7. 8. when I sit in darknes, the Lord shall bee a light vnto mee. 2. Cor. 12. My power is made perfect in weaknes.* When we are weakest, in regard of our affliction, and temptations, then

then doth the power of Gods presence most shew it selfe. And hence it is, that *Rom. 5.3. Afflictions bring forth patience*, because the loue of GOD is then most abundantly shed abroad in our hearts by the Spirit, as the words following shew. This is that which makes vs to reioyce in affliction, the sweetnes of Gods loue, allaying the sowrenes of affliction, *Psal 91.15. I will be with him in trouble*. Oh then how happy things are afflictions, which bring with them so precious a pearle, as the sweet company of God himselfe, and the comforts of his Spirit reioicing our soules in the multitude of the thoughts of our hearts, as *Dauid* shewes in the 17, 18, 19. verses of this *Psalme*, in his own experience! Therefore, as the *Psalmist* speaketh, *Psa. 107.* of them that goe downe into the naturall Sea, that they see the wonderful works of the Lord, that much more may be said of those that goe into this Sea of affliction: oh they see & feele many wonderful, and glorious works of the Lord, many heauenly and vnspeakeable comforts, & ioyes in the holy Ghost, that they neuer knew before in the day of their prosperity. For God by his promise hath tyed his presence to vs at that time, *Esay 43.2. when thou passest thorow the waters, I will be with thee, &c.* But especially this priuiledge belongeth to such afflictions which we suffer for righteousness sake; as the example of the Apostles, singing in prison, and the Martyrs, skipping for ioy in the midst of the fiery flames doe manifestly declare.

3. Good, in respect whereof afflictions make vs
happy,

happy, is the good confirmed vnto vs by them. This good is either *present* or *future*.

1. The present good is our *Adoption*, whereof they are assured pledges, and badges vnto vs. *Heb. 12.* *If you suffer affliction, God offers himselfe vnto you as vnto sonnes.* When two children fight together in the street, and one comes and takes the one and whips him, and leaues the other; who will not say that the child taken and corrected, is that mans sonne or pupill, and the other left, is none of his, but a strangers? Againe, afflictions are the high beaten way to heauen, *Acts 14. 22.* in which onely the sonnes of God walke. Neither doe afflictions onely assure vs, that we are the sonnes of God, but sonnes growne to some strength and ripenesse; for young babes and infants are not able to beare affliction. This priuiledge also more specially belongs to such affliction as wee suffer for the truths sake, and is a speciall point of their blessednesse. 1. *Pet. 4. 11.* *If yee bee railed on for the Name of Christ, blessed are ye, for the Spirit of glory, and of God resteth on you, which on their part is euill spoken of, but on your part is glorified.* *Phil. 1. 28.* *And in nothing feare your aduersaries, which to them is a token of perdition, but vnto you of saluation, and that of God: for vnto you it is giuen not onely to belecue in him, but also to suffer.*

Marke how sufferings are made speciall gifts of God, and aboue the gifts of beleeuing. He that beleeueth, setteth to his hand and seale that God is true, *Ioh. 3. 33.* but when we suffer, wee come with a second, and that a farre stronger seale. Therefore
such

such are called Martyrs, that is, witnesses, by way of excellency.

2. Good which afflictions confirme vnto vs, is future. And that two-fold.

1. In this life, an enlargement of comforts both inward and outward, euen answerable to the measure of afflictions. And in this regard are the afflicted pronounced blessed, *Mat. 5. Blessed are they that mourne, for they shall be comforted.* They that sowe in teares, shall reape in ioy. Affliction is the very seed of comfort. And therefore as seed cast into the ground, promiseth an haruest; so do our afflictions promise comfort, both bodily and spirituall. Yea, the longer and stronger our afflictions be, the longer and stronger comforts are thereby promised. For herein also is the Prouerbe true, He that sowes liberally, shall reape liberally. Hence *Moses* prayes, *Psalme. 90. 15. Comfort vs, O Lord, according to the dayes wherein thou hast afflicted vs, and according to the yeeres wherein we haue seene euill.* But afflictions doe not onely promise comforts, euen, and answerable to themselves, but farre exceeding, as the increase of good seede is oftentimes an hundred-fold. Thus was it with *Iob, Iob 42.* He had twice so much giuen him, as he lost; and his last daies were better then his first. And the aduantage of an hundred-fold, is promised by our Sauour euen in this life, *Math. 19. 29. For as the sufferings of Christ abound in vs, so our consolation also abounds by Christ, 2. Cor. 1. 5.*

2. In the life to come. The afflictions of this life

life, confirme vnto vs the hope of eternall life; For if we suffer with him, we shall also reigne with him, 2.Tim.2:12. The afflictions and troubles of this life, are happy assurances of the rest of a better: See 2.Thessal.1.4.5.6.7. And not onely so, but the Apostle goes yet further, 2.Cor.4.17. *For our light affliction, which is but for a moment, worketh for vs a far more exceeding, and eternall weight of glory.* What makes a man more blessed, then to haue that massy, and weighty crowne of glory vpon his head? Blessed is the man that is afflicted; for blessed is the man that shall be crowned. This is also more specially the priuiledge of such afflictions which we suffer for the truths sake: *Math.5.11. Blessed are ye when men shall persecute you for my sake, Reioyce and bee exceeding glad, for great is your reward in heauen.* Thus were the Martyrs blessed in their afflictions, blessed in their Martyrdome, God honouring them like *Elias*, sending for them, as *M. Bradford* speakes, to heauen in a fiery chariot. Thus we see how in euery respect the afflicted are to bee accounted blessed.

Use.

Why then should wee feare afflictions before they come, or faint vnder them after they be come, or be impatient till they be gone? If they were curses to vs, or wee cursed in them, then no wonder at our feare and fainting. But sith wee may be blessed in them, why should we so start at them? Who would not willingly goe where a blessing goes? And goe to that Schoole, where hee shall learne that which will make him blessed? Goe wee then

then cheerefully to the Schoole of afflictions, and
not like loytring trewants, & when in that Schoole,
ply wee our busines with that diligence, that when
we are come thence, we may be able in our owne
experience, and out of our owne learning, to say
with *David* here, *Blessed is the man whom thou*
afflictest, O Lord, and teachest
in thy Law.

FINIS.



